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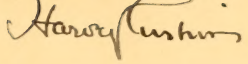

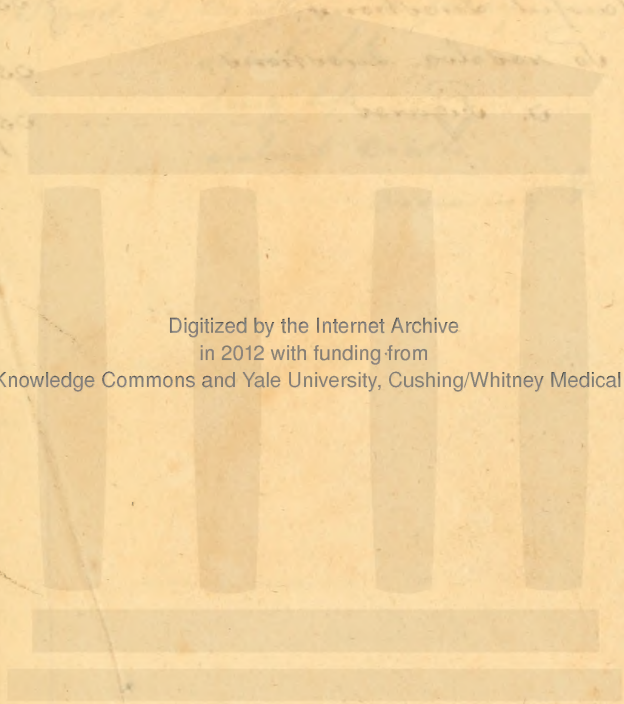

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LONDON.

Published by William Charlton Wright, 65 Paternoster Row.

THE

ASTROLOGER,

of the Nineteenth Century.

OR THE

Master Key of Futurity,

being a Complete System of

ASTROLOGY, GEOMANCY & OCCULT SCIENCE.

"I consider the heavens the work of thy fingers, the Moon and the Stars, which thou hast ordained". Psal. viii. 3.

"They fought from heaven, the Stars in their courses fought against Sisera". Judges v. 20.

Salus adsit amicam. Cicero.

London.

WILLIAM CHARLTON WRIGHT,

Pater Noster Row.

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BEING A

COMPLETE SYSTEM OF OCCULT PHILOSOPHY.

Embellished with Five Beautifully Coloured Plates,

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THE EDITOR OF THE PROPHETIC ALMANACK; AND
Other Sideral Artists of Firt-Rate Eminence.

THE SEVENTH EDITION,

SUPERVISED AND CORRECTED, WITH NUMEROUS ADDITIONS,

BY MERLINUS ANGLICUS, JUNIOR, GENT.

Author of "Urania," the "Philosophical Merlin," "Sybilline Fragments," &c. and Member of Several Learned Societies.

"One so strong
That could control the moon, make flows and ebbs;
And deal in her command without her power."

Shakspeare, Tempest.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Hamlet.

"Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep."

Milton.

LONDON:

PRINTED FOR KNIGHT AND LACEY, PATERNOSTER ROW;

AND WESTLEY AND TYRRELL, DUBLIN.

MDCCCXXV.

BEAUTIFUL STARS! IN OTHER DAYS,
THE PROPHETS' EYES MIGHT READ YOUR RAYS;
AND TELL OF MANY A STRANGE EVENT,
OF WARFARE, AND OF WARNING SENT. L. E. L.

BF 1679
825 S

Davidson, Printer, Serle's Place, Carey Street.

INTRODUCTORY REMARKS

TO

THE SEVENTH EDITION.

In consequence of the rapid sale of the former editions, and the unprecedented inquiries after the "Astrologer of the Nineteenth Century," which, (however envy may rail at the assertion, is nevertheless a fact,) has been honoured by the notice of some of the highest characters in the kingdom, and has, in fact, made converts of many an infidel to the doctrine of the stars, the proprietors have deemed it expedient to present the philosophical world with a new and more compendious edition, wherein the faults, repetitions, and inconsistencies of the former volumes, necessarily attendant upon periodicals, are carefully expunged, and replaced by more valuable matter, both original and select; amongst which may be pointed out, as worthy attention, the complete analysis of astrological science, which will enable the tyro to become, in a short time, capable of learning the astral theory in its most essential parts, and thus proving its truth or falsehood himself; and if there is a possibility (which we contend there is) of reading our fate in the stars of heaven, this volume will afford him a satisfactory clue for doing it.

It is really surprising to what an extent prejudice may be carried, and no less strange, that men of science, literature, and profound learning, men accustomed to logical reasoning and mathematical demonstration, who are in the habit of scrutinizing every theory, whether novel or ancient, that crosses their path, and who are many of them earnestly intent upon unravelling the choicest of nature's secrets, even in her most retired forms, who take nothing upon mere hearsay, but require the test of experience; it is certainly astonishing that *such* characters should yet, in *one* instance, be universally the slaves of custom and the dupes of prejudice.—We allude to those men of science and learning who do not scruple unhesitatingly to cry down, and even contemn the science of astrology, without perusing or studying a single principle of its theory; or without any examination by the touchstone of truth, whether those doctrines which have stood the test of ages, and are as old or older than the scriptures, are founded upon truth or fiction—or whether there is any difference between the sublime theory of the *skilful* astrologer, and the chance predictions of a gipsy fortune teller! In former periods, astrology may have been said to have reigned supreme lord of the ascendant, and to have been the star by whose light men guided their paths to riches and power: this is well known to the historical student; neither have later ages been deficient in producing the most firm admirers of the "predictive art." Witness the famous *Roger Bacon*, the monk of science, and founder of our modern chymistry, and his greater namesake, the celebrated and matchless reasoner, *Lord Bacon*. *Sir Christopher Heydon*, whose admirable defence of the art drove

the learned *Chambers* from the stage of life ;* the metaphysician *Locke*, the immortal *Newton*, and amongst many others, *Flamstead*,† the founder of the Royal Observatory at Greenwich ; and lastly, the late learned DR. TILLOCH, late editor of that established scientific periodical, " *The Philosophical Magazine*,"‡ who was a secret admirer and firm advocate of *judicial astrology*, with several others that we could mention, no less distinguished for soaring above the heads of their scientific competitors, and who were an honour to their day and generation.

We are however aware, that the prejudiced enemies of the art will evade the conclusion derived from such premises, and instead of considering them as a *proof* of astrology, will declare such facts to be " weaknesses" of these great men. This sweeping assertion is but too often used as an *argument*, when, at the same time, it is an assertion devoid of *all* argument ; yet, as the majority of mankind still follow the slavish trammels of custom, it is difficult to disprove that which is so congenial to the commonly received opinion of our literary compeers. However, in no instance whatever is prejudice respectable, and least of all so, when found in a quarter where it should be entirely out of the question. If, however, astrology be a delusion, and the offspring of superstition as they term it, so is the greater part of astronomical principles, for more than two-thirds of the science depends upon mathematical and astronomical data, and therefore demonstrable ; neither is it the offspring of ignorance, as some also term it, since it requires a very able calculator to make use of its theory.

The matter however may, in our opinion, be soon set in a right view, and its truth or falsehood rendered obvious, for in this volume are found the most established rules of the science ; and if its opponents, previous to decrying the art as fallacious, would bestow a little study upon the subject, and deign to calculate their own horoscopes thereby, they would soon set the matter entirely at rest. And further, if some one out of those numerous critics who will doubtless pounce most cruelly upon this volume, will condescend to cast their own nativities by the rules therein contained, and will afterwards give the result of *their* calculations to the public, prefixing to their horoscopes a list of the most remarkable events which have befallen them, and will thence undertake to prove that those events were not foreshown by the configurations and aspects of the heavenly bodies at their birth, giving the rules in art for such events and their failure ; it will *then* become every sober and judicious admirer of Nature's secrets to endeavour to exterminate the astrological science as a blot on the page of history, and a disgrace to the age in which they live ; but *until then*, let them give astrology fair quarter, and allow it as *a science* to be capable of rendering mankind wiser, happier, and better, as it undoubtedly does. And until the science is thus *experimentally* disproved, it will become *every* critic to *remember*, that *no one can prove the truth or falsehood of a science without first learning its theory* ;§ for, as an excellent

* It is an unquestionable fact, that *Chambers* was so mortified at Sir Christopher Heydon's defence of judicial astrology, that in a short period he actually died through mere vexation. Why do not the editors of the " *Retrospective Review*" prove or deny this stubborn fact?

† Vide Hone's excellent EveryDay Book, where the history thereof is published.

‡ His horoscope, as given by himself a short time before his death to Mr. John Varley, is in the possession of the Mercurii.

§ Some short time since, Dr. Woolaston, the celebrated astronomer and philoso-

writer justly observes, "it is equally as ridiculous to listen to any argument against astrology from one who is *ignorant* of its principles, as it would be to listen to the arguments of an illiterate cobbler upon the science of architecture." It is also obvious, that those who may in future inveigh against the science, without having learned to analyse its well-digested theory, will be entitled to just about as much respect in their opinions as an illiterate rustic would deserve were he to attempt a refutation of Newton's Principiæ, and, by a sweeping assertion, affirm the beautiful machinery of the universe to be the effect of mere chance.

Thus far we have argued negatively, and, on the other hand, what unprejudiced mind can view the nice agreement between celestial cause and terrestrial effect, *detailed* in the second circle of this work, without acknowledging the efficacy and influence of "heaven's beauteous orbs?" *One* instance in particular we would wish to be borne in mind—that of *Saturn* in his progress through the sign *Gemini*. *Thirty* years ago *Saturn* was there, and only let the reader consult the chronology of that period, and compare them with the *present* progress of that infortune through the same sign. *Thirty* years ago the Sister island was filled with discontent, and the Metropolis the scene of riots, and filled with excitement from factious demagogues. The fanaticism of Brothers was in full activity; the Fires in the metropolis were numerous, and other disasters, amongst which were prominent the abridgment of the subjects' liberty, through the enactment of severe statutes, and the disastrous marriage of the Prince of Wales, which had some years after well nigh plunged England into a state of civil war. Abroad, also, we find similar events to have happened, such as Copenhagen nearly destroyed by fire, the Archduke Leopold blown up by fire-works, death of the Dauphin, and France torn by domestic factions. Under the *present* transit of Saturn, which began in June 1824, we have seen the rage for Joint stock companies, (which will certainly be the ruin, eventually, of thousands) the excitement caused by the Catholic question; the death of the King of France; the popular commotions caused by the repeal of the combination laws; and innumerable Fires, disasters, and distressing occurrences; amongst which stand conspicuous the great fire in Tichfield Street, when the two infortunes, *Saturn* and *Mars*, were in conjunction; and much more of a similar nature remains *yet to come*. Who is there that, viewing these *facts*, and the peculiar combination of planetary influence acting at the time, but will own the stars to have *influence* over sublunary affairs? Or who is there that can view the illustrious positions in the Nativity of our most gracious sovereign, the unfortunate propensities so visible in the Horoscope of the unfortunate *Caroline*, the position of *Mercury* in the Horoscope of the cal-

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pher, called, in company with a friend, upon an amateur in astrology, of high renown in the arts, and when the subject was broached, the doctor expressed his surprise at hearing that astrology contained anything like *scientific* development. Nay he had never even seen a single author on the subject, and was astonished to see a thick quarto volume written in defence of its principles, and he even went so far as to confess the subject worthy attention. Yet it must be recollected, that this worthy doctor had previously spoken and inveighed *against* astrology, and declared it a chimera, but with what show of reason we will leave the reader to judge.

culating youth, the arithmetical calculation of Byron's death, or the authenticated predictions which this volume contains, but must acknowledge the axiom laid down by us that there *is* an astrology in nature, and a *possibility* of foreknowledge, to be sterling truth?

If these facts are not sufficient to excite the attention of the incredulous, we would point out to their notice the obvious effects of that dread celestial messenger, the "blazing comet," which was never more plainly exemplified than in the life and fortunes of the *now* harmless, but late mighty conqueror, NAPOLEON BONAPARTE. Without tracing his career of fame to his forlorn end, be it first of all here remembered, that he was born in August 1769, and, for several months *preceding* his birth, the northern regions of the heavens were visited by one of those blazing messengers; and, without following his steps to the summit of his fame, let us pause a moment to behold him upon it, *surrounded* by majesty *of his own creating*, *himself* seated on the throne of the world, Spain on his *west*, the allotted portion of one brother, Westphalia of another, on his *eastern* quarter; Holland on his *north*, having the third for her king; and on his *south*, with the crown of Naples, was decked the husband of his sister! At every point were his military dukes and minor relatives posted, and the validity of his solid greatness seemed ratified by his illustrious marriage with the Archduchess of Austria. Could anything human *appear* more stable than the monarchy of France in 1811? *But at the meridian of his glory a comet of prodigious character came to witness his eminent station. Returning from its perihelion, that maynificent luminary became faintly perceptible, at the beginning of September*, 1811, *at which time it had acquired* 20° *of celestial north latitude, and was then vertical in the latitude of* CORSICA, *and the southern extremity of natural France. Its splendour continued to increase, until it had reached* 48° *of latitude, at which time, blazing with unspeakable splendour, it hovered upon the latitude of Paris! Having traversed the heavens in such a track as to reign vertically over every point of latitude from south to north of France, let it be strictly noticed, that its highest degree of lustre was at that precise time when it was on the meridian and zenith of* PARIS, *at noon-day. It again retreated towards the south, retracing back again the whole of* FRANCE, *until it vanished over the latitude of* CORSICA. Can any reflecting mind fail to associate the appearance of this illustrious messenger of the skies, with the fate of Napoleon? Let it also be remembered that during the few latter weeks of his life, whilst the spirit of his mortal existence was gradually evaporating, *the same blazing star of Fate again appeared, as though it came, a bark launched on the calm, wide, azure sea of heaven, to meet his soul expiring, and bear it hence to its realm of rest.*

Let its errand be what it might, these *facts we know*—that at his *birth* it ministered—it came again and testified his *fame*—once more it came to *beam upon his bier!*

And who is there that has not noticed the remarkable and intense heat of the present summer (1825)? which has also seen the appearance of two *inferior* comets, which were doubtless the primary causes of the extraordinary weather we have experienced; for one of these was, a short time back, in conjunction with the sun, and the other is still visible at the period we now write.

These facts, certainly, if well weighed by thinking persons, must cause Astrology to be *discussed;* and as discussion is the prelude to truth, we may venture

to predict that, like *phrenology*, its sister science, it will eventually triumph over its opponents.

The science of GEOMANCY is an amusing, and in many instances, a correct science, being founded on astrology, yet by no means so certain; it was of old, termed "*The Philosopher's Play*," and as pourtraying the ancient method of "casting lots," is worthy the attention of the curious as an amusement of the most rational kind. In neither of these sciences is there anything either supernatural or diabolical, and they may be practised without fear of evil by the most fastidious.

As to the more *mystical* part of the work, the theory of *magic rites, charms, and incantations*, they are inserted merely to complete the development of the occult studies, formerly pursued by our forefathers, who firmly believed therein; we ourselves, however, advocate them not, but leave them to those who delight in the terrific, and the horribly sublime. At any rate, both this part and the legendary tales which are inserted, may serve to beguile many a weary hour, if they do no other; and those who do not like them, may peruse another part of the work, for which purpose they are inserted in a separate circle, not interfering with the other branches of science. Yet it is possible that even *this* part of the work may not be devoid of utility; but may, by the horrors it portrays, serve to create an enthusiasm that may hereafter serve to enkindle some master spirit, who shall weave therefrom a tale of deep and fearful interest, which may, in reality, *spell-bind* its numerous readers.—Those who delight in terrific legends, will find ample room for gratification in the perusal of those mystical pages, many of which are replete with those horrors now so much sought after. We conclude by expressing our grateful remembrances to those *erudite* correspondents who have enriched our pages with their contributions, and in the insertion of which, we have acted with the greatest impartiality; we hope, therefore, upon the whole, that our labours will be well received, as we have executed them in the spirit of men who mean well, which, we hope, will be an excuse for any accidental defect; yet if any critic should upbraid us with insufficiency and slight our pains, we care not, neither shall we seek revenge,

"*Nam mihi non datur*
Est posse tonare Jovis."

But if he will set his hand to increase the common stock of learning, and become emulous to promote the search after scientific truths, he shall have our sincerest thanks, whether his labours are for or against us. And, in the hope that this volume may be found acceptable to the legitimate students of the celestial science, we conclude our "introductory remarks," and long may ASTROLOGY triumph over its united adversaries.

London, Sept. 1825. THE MERCURII.

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TO THE AUTHOR OF WAVERLEY

THIS VOLUME,

WHICH CONTAINS A COMPLETE ELUCIDATION OF

THOSE MYSTERIOUS ARTS

SO OFTEN REFERRED TO

IN HIS INIMITABLE NOVELS,

WHICH IN FORMER TIMES SO PECULIARLY ENGROSSED

THE POPULAR ATTENTION,

AND WERE THE SUBJECTS OF ALMOST UNIVERSAL BELIEF,

Is Dedicated,

WITH THE MOST PROFOUND ADMIRATION OF HIS UNRIVALLED TALENTS, WHICH COULD ALONE HAVE CAUSED THE INTENSE INTEREST NOW SO GENERALLY EVINCED RELATIVE TO THE THEORY OF THOSE STRANGE AND EXTRAORDINARY SPECULATIONS, DENOMINATED,

"The Occult Sciences."

EXPLANATION OF ILLUSTRATIONS,

And Directions for placing them.

Plate 1.—**The Vignette Title** is an emblematical view of the lasting and sure basis upon which the occult sciences are founded, in which the signatures of the principal writers appear conspicuous. The LUMINARIES typical of *truth* are dispelling the shades of *error* by the refulgence of *conviction*. The PEDESTAL, adorned with mysterious characters, supports a KEY, the handle of which is the ancient emblem for *eternity*, expressive of the unlimited and almost infinite range of these sublime sciences.—The sacred name of "ineffable majesty" thereon intimates that the utmost stretch of human knowledge is nothing without the divine assistance; even as a drop in the bucket would be as nothing when compared to the waters of the vast unfathomable ocean.

Plate 2.—**Magic Ceremonies** exhibits a view of the process used by the ancients for invocating an *intelligence*, or angel of the *first* hierarchy, who, beaming with angelic glory, appears at the call of the theurgist. Horrid shapes and fearful forms—"the artillery of hell," surround the circle, but the invocator, begirt with powerful lamens, is unmoved and unterrified.—*Frontispiece to face the Vignette Title.*

Plate 3.—**Awful Invocation of a Spirit**, taken from a scene in the Necromancer, of deep and fearful interest.—*To face page* 50.

Plate 4.—**Edward Kelly raising the Ghost of a departed Person**, as recorded in "Weaver's Funeral Monuments." The ghost, bound by potent spells and horrid incantations, appears to the magician, and reveals the impious secrets he inquires after; the waning moon shines dim, and pale stars lend their unhallowed light to this execrable deed of darkness.—*To face page* 229.

Plate 5.—**Awful Appearance to Lord Lyttelton.** The ghost of an unhappy female announces "to the appalled and conscience-stricken man, that at that very hour, on the *third* day after the visitation, his life and sins would be concluded."—*To face page* 546.

The VIGNETTE ENGRAVINGS OF HOROSCOPES, HIEROGLYPHICS, AND TALISMANS, NINETY IN NUMBER, are already placed at the head of the sections to which they correspond, and are calculated most effectually to illustrate the subjects of which they treat.

☞ *The Index should be placed at the end of the Volume.*

The Astrologer

OF THE NINETEENTH CENTURY.

CIRCLE THE FIRST.

THE NECROMANCER;

COMPRISING A REMARKABLE

SERIES OF WONDERFUL EVENTS,

FOUNDED ON FACT,

But which have never yet been made Public; being translated from a curious original German Work, expressly for the present Occasion.

BLUSTERING winds and chilling rain proclaimed the unwelcome approach of winter; yellow Autumn saw her leafy honours fall to the ground; loud roared the storm across the Elbe, whose ruffled waves curled to the boisterous breath of Æolus. No more the silent grove resounded with the voice of harmony and love. In hollow trees or moss-bemantled walls the feathered songsters sought shelter from the rude unfriendly blast. The raven alone, from some sequestered

tower, mixed his hoarse notes with the hoarser cries of the ominous bird of night. Safe in his peaceful cot, the honest husbandman relaxed his wonted toils, and, whilst his well-fed fire defended him from the inclemency of the weather, enjoyed in sweet tranquillity the fruits of his former labour.

After a long-lamented absence of more than thirty years, Herrman had the satisfaction of welcoming his friend Cronheim to his house. Educated together from their infancy, they had early formed a mutual attachment, which gradually ripened into the sincerest friendship, and united their hearts by the most endearing ties,—ties not less binding, not less sacred and invincible, than those of blood.

Great, therefore, was the reluctance with which they parted from each other, after having completed their studies at the University of Gottingen. Herrman engaged himself as private tutor to a nobleman of distinction, with whom he made the tour of Europe; whilst Cronheim, being of a more gay and volatile disposition, sought his fortune in the wars.

The feeling heart alone can picture to itself the mutual pleasure and rapturous delights which our two friends experienced at embracing each other, after an absence of so many years. Time had not yet extinguished the fire of youth and the wonted impetuosity of Cronheim's temper. "Brother," cried he, giving his hand to his friend,—"Brother," let us forget the dull counsels of age; let us, whilst indulgent fortune still grants me to enjoy your company, live as in the former days that are passed; let us live as if the thirty years we have spent separated from each other had never been registered in the iron calendar of time."

Eagerly did Herrman assent to this proposal of his friend. His estate lay on the pleasant banks of the Elbe, and was, for situation, unrivalled. Woods, meadows, brooks, warrens, hills, and dales, relieving each other, incessantly diversified the scene; Nature had thrown the whole into such agreeable confusion and disorder, that it required very little improvement to render his abode the most delightful, picturesque, and romantic spot that can possibly be conceived.

Cronheim, who, for hunting, was at least a second Nimrod, had

here the fairest opportunity of gratifying his favourite passion; nor was Herrman a whit behind him in his pursuits. Pleasing was it to behold the youthful ardour with which our sturdy veterans, at peep of dawn, would bound over hill and dale, to chase the flying stag or bristled bear.

Already had a week elapsed in these delightful health-bestowing exercises: every morning was devoted to the chase; and when, spent and languid, they returned from the pleasing sport, a rural repast and good old Rhenish wine refreshed their weary limbs; nor was the bottle or the pipe laid aside till Evening long had spread her sable mantle over the globe, and steeped their eyelids in the dews of sleep.

But now a change of weather put a stop to their sports. Loud, as we have already observed, loud roared the bleak tempestuous storm; the rattling hailstones beat violently against the windows, threatening destruction to these brittle channels of light. Herrman and Cronheim saw themselves obliged to relinquish the chase: in pleasing conversation they endeavoured to beguile the tedious hours, whilst they recapitulated the deeds of former times, and rehearsed the past adventures of youth. Evening approached, and found them still indulging the talkative disposition of age.

Louder and louder roared the storm, fierce and more wild raged the conflicting elements; Herrman, with lavish hand, heaped fresh logs upon his friendly fire, and, pushing round the mirth-inspiring glass—

"Whilst angry elements do quarrel,
Be their's, he cried, the bustle,—our's, the barrel."

Pleased with the cheerful humour of his friend, Cronheim recruited his pipe, and, after a short pause,—"Brother," he began, "hast thou any faith in supernatural agency? dost thou believe in ghosts?"

Herrman replied only with a negative shake of his head.

"Neither am I a perfect believer in such strange appearances," resumed Cronheim; "and yet, during my travels through a certain part of Germany, it was my fate to experience a strange mysterious

series of adventures, which I have never been able to explain to my entire satisfaction."

This address excited Herrman's most serious attention; his curiosity was raised to the highest pitch. Cronheim did not long hold him in suspense, but began his narrative, to the following effect:—

My arrival at Francfort happened to be just at the commencement of the fair. The bustle of the place, the incredible concourse of people from every part of Europe, the ceaseless and diversified round of shows, entertainments, and every possible sort of pleasure and pastime, seemed to promise that my time would not easily hang heavy upon my hands; for which reason I determined to pass a few weeks in that place.

The inn in which I lodged, being one of the first in the town, was crowded with strangers in every part; among whom an elderly gentleman distinguished himself, and attracted universal notice, by the singularity of his dress, the bluntness of his manners, and a kind of *mystical* reserve in all his actions. His appearance commanded respect: no bramin could exceed him in gravity of countenance; no quaker in plainness of apparel. He occupied the best apartments in the inn, was attended by his own servants, took no notice of, much less entered into conversation with, any of his fellow lodgers, went out regularly every day after dinner, and seldom returned home till midnight. Though he frequented all public places of resort, he was never once seen to associate with a single individual, but walked up and down, solitary and pensive, like a man burdened with a heavy load upon his spirits, and distracted with care.

The extraordinary character of this stranger excited my curiosity to be better acquainted with him: for this purpose I began my inquiries with the landlord; but who, shrugging up his shoulders, answered me only with a significant shake of his head. My next application was to the waiters; but they likewise shrugged up their shoulders, and were as ignorant as the landlord. In short, I found it impossible to procure the smallest intelligence about the stranger. Nobody seemed to know any thing about him.

I had not been a week in Francfort before I had the misfortune to

lose my purse. This loss I attributed to my carelessness ; and, not doubting but some of the professors of legerdemain had been dexterous enough to lighten my pocket, either as I entered or came out of a booth where wild beasts were exhibited, I prudently determined to be more cautious and circumspect in future.

Next morning, however, in spite of all my care, I perceived a fresh loss which gave me infinitely more concern, than I had experienced for my purse. The miniature picture of my Eliza, which I wore suspended by a riband round my neck, and never took off, except when I undressed for bed, was nowhere to be found. I therefore took the waiters pretty sharply to task : these, however, not only disclaimed all knowledge of the picture, but manifested, at the same time, no small displeasure at the injustice of my suspicions.

In hopes of dissipating my chagrin, I went in the evening to the theatre : a handsome female, at a distant part of the house, caught my eye ; I put my hand into my pocket, and began to feel for my opera-glass, rummaging first one pocket, then the other ; but all to no purpose,—the opera-glass was fairly gone. "Well," thought I, "this is very extraordinary ! and with that began to congratulate myself that, contrary to my usual practice, I had left my pocket-book at home."

A boy with a link lighted me to a neighbouring tavern, after the conclusion of the performance. At the door, I gave my conductor the usual gratuity ; and, putting my hand at the same time, instinctively, to my fob, discovered that my watch was missing !

In a fit of rage, I swore not to spend another night in Francfort, being firmly persuaded that I had been singled out as their mark by some of the light-fingered gentry ; who, actuated by the same principle as other traders—"the sacred thirst of gain,"—are equally punctual in their attendance at fairs, and every other opportunity of making money. Resolved, therefore, to pack up my things early the next morning, and leave a place where I had experienced nothing but misfortunes, I seated myself in sullen despondency, without taking the least notice of the company around. Already had I finished my supper, and was preparing to depart, when, in the very moment that I pushed back my seat,—"Pray, Sir, what o'clock is it ?"

demanded a neighbouring voice. I made no answer to this question, which so unseasonably reminded me of my new loss.

"What o'clock is it, Sir?" interrogated the same voice a second time. "I cannot tell;" I replied with peevish impatience, still advancing towards the door.

"Have you no watch, then?" was the next demand. Vexed at the officious impertinence of the stranger, I turned round to look at him, and oh! heavens! what was my surprise at beholding, in the person of my inquirer, no other than my fellow lodger in the inn,—the elderly unsociable gentleman, whose character had before so much excited my curiosity.

The serious look with which he regarded me sufficiently indicated that he expected an answer to his question.

"My watch," I began—

"Has been stolen from you," interrupted the stranger; "however, give yourself no uneasiness. I have been fortunate enough to discover the thief. Here, Sir, is your watch, and take better care of it in future."

I stood for some time mute with astonishment. The same hands which purloined my watch had, I made no doubt, exercised their ingenuity on the other articles I had lately lost. This rendered me extremely anxious to know the offender, but, before I was sufficiently recovered from my surprise to commence my inquiries, the stranger had left the room.

I immediately hurried back to the inn: the stranger did not return till midnight. The moment I heard his footsteps on the stairs, I flew to meet him; and, making a low bow, began to thank him for the recovery of my watch. But the unsociable gentleman, without deigning to take the least notice of my discourse, passed abruptly by me, and, entering his own apartment, locked the door after him.

All subsequent attempts to enter into conversation with the wonderful stranger proved equally abortive. In the inn, he constantly kept himself locked in his own apartment, and, in places of public resort, seemed assiduously to avoid me. Three days passed in fruitless endeavours; at length, provoked with the old gentleman's unaccountable reserve, I determined to give myself no further trouble

about him, but, packing up my portmanteau, fixed upon the following day for my departure, although I had met with no fresh loss or disaster since the recovery of my watch.

Previous to my leaving Holstein, I had been supplied by my uncle, Mr. Vander Laer, of Hamburg, with bills for a considerable amount, drawn upon a certain house in Leipzig, with which my uncle transacted business. Being low in cash, I resolved to get these bills negotiated in Francfort, and therefore set out, immediately after breakfast, in quest of a merchant to whom I had been recommended for that purpose. I met with little difficulty in finding out the house, but had so much the more in finding my pocket-book, which, after feeling for it first in the right pocket, then in the left, then in the right again, and so on alternately for a full half hour, was actually missing.

"I certainly must have left it at home!" cried I: and, posting back to the inn, unpacked my trunk, and emptied its contents a dozen times at least; but all to no purpose,—pocket-book and notes were irrecoverably lost.

How I passed the remainder of the day after this discovery, I shall not attempt to describe. Evening approached, and found me still busy in rummaging every hole and corner in quest of my pocket-book, which, however, did not think proper to be forthcoming. The greatness of my loss hardly suffered me to be convinced of its reality; after one of the most uneasy nights that can possibly be conceived, I renewed the search next morning, but with no better success than before.

Stranger in a foreign land, without money, without friends, I now beheld myself the slave of necessity; and, with my eyes fixed sullenly upon the ground, stood wringing my hands, and calling down curses upon myself, and the unknown author of my calamity, when I was roused from my painful reflections by a sudden knock at the door. "Walk in," I cried with peevish impatience: the door flew open, and who should make his appearance but my fellow lodger, the strange unsociable gentleman!

"Young man," (presenting a bill to me) here is sufficient to carry you home to your friends; the post sets out to-morrow morning. I wish you a pleasant journey: farewell!"

In an instant lay the draft upon the table, and away hurried the donor, before I had time to recover from my surprise, or to utter a single syllable. Astonishment long held me, as it were, chained to my seat; but curiosity to be acquainted with the nature of the stranger's bounty getting, at length, the better of my amazement, I proceeded to examine the paper, which I found to be a bill for one hundred and twenty dollars, drawn upon a merchant in Francfort, and payable at sight.

If I was before confounded and surprised, I was now not less vexed and chagrined at this adventure, in consequence of which I saw myself debtor to the generosity of a stranger, whom nobody seemed to know, whose very name and place of abode I had in vain attempted to discover: what probability, therefore, had I of ever acquitting myself of my obligations by making restitution? "I must and will learn his address" was my final determination; accordingly, I repaired to the stranger's apartment, knocked at the door, but, to my great disappointment, found him not at home. In hopes of dissipating my uneasiness, I likewise resolved upon a walk, and hurried to join the busy scenes of tumult and confusion which the fair exhibited.

It was late when I returned back to the inn. The stranger was not arrived: his usual hour was midnight; I therefore proposed to wait his return, and either to insist on knowing his address, or else compel him to take his present back again. For this purpose, leaving my door a-jar, I seated myself on a sofa, and endeavoured to beguile the tedious hours of expectation by reading a German translation of Ossian.

Midnight approached without any signs of the stranger's return. I still continued stretched upon the sofa; at length I grew drowsy, Ossian dropped out of my hands, my eye-lids closed involuntarily, and, overpowered by sleep, I already nodded, when I was suddenly roused by a noise at the door of my room. I started up—all was silent. I opened the door—could hear nothing—see nothing. It certainly must have been imagination—I must have fancied or dreamed that I heard a noise. Resuming, therefore, my book, I rubbed my eyes, wiped them with a wet cloth, and, that I might be in less danger of giving way to slumber, began to read aloud:

"Does the wind touch thee, O harp, or is it some passing ghost?"

Hardly had I pronounced the last words, when the noise returned. I could plainly distinguish the tread of human feet along the passage: the noise drew nearer and nearer. Presently I believed I heard a trembling hand groping for the lock of the door, which, opening gradually, discovered a female figure dressed in white, with a veil over her face, that reached half way down her shoulders.

Slow and solemn, with her back turned to me, she drew near the table, took up my watch, examined it attentively, sighed thrice and deeply, replaced my watch upon the table, and continued her walk to the opposite corner of the room. In repassing, she rested her head upon her left hand, and, drawing her veil aside with her right hand, I beheld, with horror and astonishment, the very features of Eliza; but her countenance pale, her eyes sunk and hollow, and her brow contracted with indignation.

After a short pause, she drew nearer, cast an angry look at me, held up her hand in a threatening attitude, and, thrice beating her breast, whilst heart-piercing groans burst from her bosom, regained the door, and disappeared.

On recovering from my surprise, I found myself still seated upon the sofa, and, revolving in my mind every concomitant circumstance of this extraordinary apparition, was firmly persuaded that the whole adventure could be nothing but a dream. I looked at my watch—it was exactly one o'clock. Impatient at the stranger's delay, I threw myself, dressed as I was, upon the bed, and slept till late in the morning. My first care, upon awaking, was to inquire of the waiter whether the strange gentleman had returned to the inn last night. I was answered in the negative. "Has he left Francfort?—Did he make any mention of travelling?"

"To have taken any notice to us of his intended journey," replied the waiter, "would be contrary to the mysterious reserve of his character; it is, however, probable enough that he is gone. His reckoning he settles regularly every day after dinner; and, as to trunks or baggage, he never carries any thing of the kind along with him."

"Suppose we step to his apartment; I am curious to satisfy myself whether he be actually gone or not."

The key stood in the door; but, excepting the usual furniture of

the room, not the smallest trace was there of any person having lodged in it.

This was to me a very unwelcome discovery. What hope could I now have of ever being able to acquit myself of my obligations to my unknown benefactor? More than once I felt myself tempted to destroy the bill for which I stood indebted to his bounty; but this, as I justly reflected, could in no shape cancel or lessen my obligation. Suddenly the thought shot across my mind, that perhaps the bill might be of no value; it might be fictitious,—might be drawn upon a person that was no where to be found. Though this supposition, in case it should prove true, threatened to involve me in my former embarrassment, I took a strange delight in cherishing the idea, and, that I might put an end to my suspense, showed the note to my landlord, under pretence of inquiring after the merchant on whom it was drawn. The innkeeper instantly described the street and house, offering to send his boy with me to show me the way: this, however, I thought proper to decline.

I went therefore alone, and tendered my bill for payment the same morning. The merchant ran over the draft, and then fixed his eyes with uncommon significance upon me. His looks seemed expressive of something more than mere astonishment. This I considered as a confirmation of my suspicions, and expected every moment to hear the validity of my bill called in question. I found myself, however, mistaken; the merchant, still eyeing me with the same significant attention, opened his desk, and counted me the money. This seemed a favourable opportunity to obtain some intelligence concerning the stranger from whom I had received the note; I ventured, therefore, to question the merchant about the drawer of the bill. Evidently disconcerted at this demand, the merchant shrugged his shoulders, and, without making any reply, locked his desk and departed! I found his conduct strangely mysterious: a confused train of ideas rushed upon my mind; a walk seemed best calculated to drive away the vapours; I repaired, therefore, to a neighbouring tea-garden.

The beauty of the weather had enticed a large concourse of people to the place. I took my seat in a pleasant arbour, where wood-

bine and white-thorn interwove their friendly branches, and, calling for chocolate, began, whilst this was preparing, to give free scope to my meditations, and to ruminate on the strange occurrences which I had witnessed during my short abode at Francfort. Above all, my dream engrossed my most serious thoughts; the more I reflected upon every particular, the more extraordinary I found it. Eliza's look, her wrathful countenance, the threatening manner in which she held up her hand—and but too well I knew how justly I deserved her anger—all appeared so natural, so suited to my present circumstances, that sometimes I inclined to consider last night's adventure as more than a mere dream. But against this opinion reason and incredulity raised a thousand unanswerable objections. I endeavoured to banish the whole idea from my mind; in vain,—my dream returned, revolted, recoiled upon my imagination; opposition only served to give it additional force. Painful was the struggle between contending sentiments; I could support the conflict no longer: forgetful of the place—forgetful of the company, I broke out into a loud exclamation—"Yes! it must have been a dream." "'Twas no dream," rejoined a voice, familiar to my ear. Astonished and confounded, I lifted up my eyes: the strange gentleman, my unknown friend and benefactor, stood before me.

"Young man," he continued, "if you wish to be satisfied relative to what you saw last night, meet me at ten o'clock this evening, at the corner of Frederic Street, facing the Dolphin." Without waiting my reply, the stranger hurried out of the arbour, and in an instant lost himself among the crowd.

Soon after, the waiter made his appearance with the chocolate, but my appetite was gone. I traversed the garden, wandered up and down its walks, searched every where for the wonderful stranger, inquired after him of the waiters, described him, characterized him, offered a reward to any one that should discover him, but all to no purpose; none of the waiters had seen any person that answered his description.

Chagrined at the ill success of my inquiries, I returned to the inn, and, with a kind of secret horror, entered my apartment, where the image of Eliza seemed still to hover round me. Painful conjectures

tortured my mind: her pallid countenance, hollow eyes, and the signs of mortality portrayed in her looks, filled me with the most gloomy apprehensions. The place became insupportable: restless and uneasy, I wandered from one scene of bustling impertinence to another; from the inn to the coffee-house, from the coffee-house to the mall, from the mall to the exhibition-room, from the exhibition-room to the fair, to the booths, to puppet-shows, merry Andrews, wild beasts, &c.—Nothing could restore me to tranquillity—nothing afford me relief—nothing calm the tempest of my thoughts.

With the approach of evening, my assignation with the wonderful incognito engrossed my meditations. Strange ideas, unaccountable forebodings, harrassed my mind. The time, the place of meeting, seemed equally mysterious and alarming. "Why not fix upon an earlier hour? Why not upon his own apartment at the inn? Go I, or go I not?" I incessantly put the question to myself, whilst my wavering resolution, like a pair of balances, preponderated this way, then that, alternately. "What risk, what danger, mayest thou expose thyself to by going?" demanded Prudence. "What discoveries mayest thou not make?" replied Curiosity: "to-morrow is the day appointed for thy departure from Francfort, and this very night an opportunity offers of obtaining light, and satisfactory information, concerning all the strange and intricate occurrences which have lately taken place. How will it repent thee to neglect so favourable an opportunity? And of whom standest thou in dread? Shame upon thy manhood, to tremble at an old grey-headed gentleman." "A gentleman to whom thou art, moreover, under obligations," added Pride, "which this very evening thou mayest learn to acquit thyself of."—Yes, I go, was the conclusion of my deliberations.

It was now within half an hour of ten o'clock. I returned to the inn to prepare for my intended expedition. The landlord meeting me at the door, accosted me with more than usual gaiety.

"Sir," he began, "I have an agreeable piece of news to communicate, that will, I make no doubt, afford you equal pleasure and surprise."

"What is it?" I demanded with astonishment.

"During your abode in my house, you have had the misfortune to lose, at different times, sundry valuable articles."

"That, indeed, is but too true," I replied, with a look that seemed to ask, whether this was the pleasant and surprising news my landlord had announced.

"These losses," continued the innkeeper, "have been productive of much trouble and uneasiness to me, as well as to yourself, Sir. For the credit of an inn, you know, Sir"—

"To the point, if you please," I interrupted him, being impatient to be gone.

"It seems, Sir, you lost your purse, the miniature picture of a young lady, an opera-glass, and likewise your pocket-book."

"Your inventory of my loss is very exact, very accurate, indeed!"

"All these articles," resumed the innkeeper, "you will find faithfully restored; they lie this present moment upon the table in your apartment."

"Explain yourself!" I exclaimed, trifle with my impatience no longer."

"The matter is even as I relate. It is hardly an hour ago since a stranger brought these things to my house."

"A stranger, do you say? He can be no stranger to you, I should suppose?"

"Who, then, do you imagine it to be, Sir?" demanded the innkeeper."

"Who else," I replied, "but the elderly gentleman, your former lodger?"

The innkeeper shook his head; at the same instant he was called off to attend some company. I hurried up stairs; every thing corresponded with the landlord's relation. On the table lay my purse, the miniature-picture, opera-glass, and pocket-book; I examined the latter, and found my notes safe and untouched. I stood petrified with amazement.

That this was a fresh obligation conferred upon me by my unknown benefactor I had little room to doubt. "But how," thought I; "by what means can he have been enabled to effect this restoration? Why anticipate, as it were, his own appointed time of meeting? Can he have entertained any doubts of my punctuality

in attending his assignation ? or has he, perhaps, been compelled, by unavoidable unforeseen necessity, to accelerate his departure from Francfort ?" The latter conjecture, whilst it appeared the most plausible, was likewise the most unpleasant, since it deprived me of all possibility of repaying the sum for which I stood indebted to the stranger's bounty, at the very time when the recovery of my own notes put this restitution in my power. However, as the stranger's departure was not positively certain ; as the whole of his character and conduct had been in the highest degree mysterious ; as his disinterested benevolence, inflexible integrity, and unexampled philanthropy, rendered it improbable that he should fail in his promise of meeting me, without the most cogent reasons, I determined to repair to the appointed place of rendezvous.

" Did the bearer of the lost articles, which I have thus unexpectedly regained, leave no message relative to the author, the place, the manner, of their recovery ?" addressing myself to the innkeeper, in my way to the door.

" None in the world," replied the innkeeper; " he said neither more nor less than what I have already told you. ' Here are the things which M. Cronheim has lost during his abode in your house ;' and, without leaving me a moment's time to question him further upon the subject, laid them down upon the table, and departed."

" Take care of this till my return," said I, delivering the key of my apartment to the landlord : my effects I have regained ; for the future I leave them in your custody,—from you I shall expect them." The time of assignation drew near : I hurried away from the inn.

The clock struck ten ; I kept my post at the corner of Frederic Street. Dark was the night ; loud and hollow roared the wind ; not a star shone in the firmament ; every distant sound, every approaching footstep, announced to my fond imagination the arrival of my unknown benefactor. I ran to meet the coming passenger, accosted every one that fell in my way, but found myself continually mistaken. Repeated disappointments served to confirm me in the opinion which I had already formed on recovering my pocket-book, with the other articles of my loss, as above related. My generous friend, thought

I, must have left Francfort,—must have been under a sudden indispensible necessity of travelling. I grew tired of waiting—the sound of the church-clock again saluted my ears; it was eleven, and the stranger had not yet made his appearance. Passengers were no longer heard at a distance; midnight, silence, impenetrable darkness, surrounded me; vexed and discontented, I sat out on my return to the inn.

Hardly, however, had I advanced ten paces, before I fancied I heard somebody endeavouring to overtake me. "Stop, Sir," exclaimed the well-known voice of my long-expected friend. I instantly turned round, and ran to meet him.

"Sorry am I," began the courteous stranger, "to have detained you so long."

"Longer, Sir, would I have waited with pleasure, had I been certain of meeting you; had I not been apprehensive that you had left Francfort. I burn with impatience to see myself extricated from my doubts; to obtain your promised explanation relative to the mysterious adventures which I have lately experienced."

"That explanation you shall soon receive," was the stranger's reply: "follow me."

With long and hasty strides he now began to lead the way, displaying more activity than could have been expected from his years.

I followed him; not a single word passed between us. We soon approached the city gates: these were in an instant thrown open by the guard, and now our way led across the suburbs.

At the extremity stood a lonely antiquated house or castle, surrounded with a high wall, and apparently in a very ruinous condition. The stranger stopped short; three times he struck with his staff against the massy gates: hollow sounded his knocks through the solitary apartments. An old grey-headed porter gave us admittance. The stranger demanded a light; a lantern was brought: in mysterious silence he traversed the rooms, where desolation seemed to have taken up her abode; all was waste, empty, uninhabited; the old grey-headed porter excepted, I saw no signs of a single living animal. After passing through a long narrow passage, we came into a spacious garden, if a place overgrown with briars and thorns may

deserve that title. Here, however, the former picture of silent solitary desolation was quite reversed: bats and owls swarmed in every part, and filled the air with their doleful lamentable cries. A ruinous antique summer-house, built of flint and granite, stood at the bottom; thither I followed my conductor.

"Time and place," began the latter, carefully re-locking the door the moment I had entered,—"time and place are here equally favourable for our purpose: explain the nature of your doubts, and those intricate events concerning which you desire better information."

I began with a brief relation of the extraordinary manner in which my pocket-book, notes, &c. had been restored to me, and was just proceeding to inquire whether my conductor was not the author of this fortunate discovery, when I was interrupted by the latter.

"I am perfectly acquainted with the whole transaction; ask whatever question you please, but let it comprise the sum of all your wishes."

This command involved me in the utmost perplexity. How was it possible for me, in my present state of surprise, to consolidate, to concentrate, as it were, my desires instantaneously into one focus, into one object, one point?

The stranger perceived my embarrassment. "Ask, then," he resumed, "who the friend is that interests himself so faithfully in your concerns."

"The very question," I replied, "that I most devoutly wish to have resolved."

"Well, then, you shall soon have an opportunity of seeing this friend—of being personally acquainted with him."

"Soon have an opportunity!" I repeated with astonishment. "Am I not acquainted with him already? Are not you, yourself, Sir, that friend, that generous benefactor?"

"No!" replied the stranger, with a negative shake of his head; I am nothing more than his instrument; and that—here he paused a moment—and that only at the third hand."

At these words I regarded him with silent amazement. Of this the stranger seemed to take but little notice, but, drawing from his

pocket a small box filled with red sand, began to scatter its contents about the floor; then describing with his wand two circles, he placed me in one, whilst himself occupied the other, and, with his hands crossed upon his breast, and his eyes directed upwards, stood for a long time motionless like a statue.

"What," thought I to myself, "will be the end of these mysterious preparations?"

The stranger still continued motionless, till a distant church clock announced the solemn hour of midnight. Hardly had the last stroke ceased to vibrate on our ears, when, suddenly turning himself round in his circle, he pronounced, with an audible voice, at full length, the name of Eliza. I started with horror and astonishment. Instantly was heard a subterraneous noise, like the thunder under ground that forebodes an earthquake, or when it rattles with aggravated peals, re-echoing from the mountains.

The stranger pronounced the name of Eliza the second time, and louder and more awful than before. A flash of lightning shot across the room, which shook with the roaring of the deep-mouthed thunder.

Louder, and still more dreadful, the stranger pronounced the name of Eliza the third time. A sudden trembling seized upon me—the whole summer-house seemed to be on fire—the ground gave way under my feet—I sunk down—the spirit of Eliza hovered over me—my senses forsook me.

A violent rocking gradually restored me to the use of my faculties. At first I fancied myself tossed to and fro by invisible hands, whilst a loud rattling noise invaded my ears. The jolting still increased. Presently, I perceived myself seated in a vehicle that rolled along with surprising velocity. Impenetrable darkness surrounded me—it was impossible for me to distinguish a single object. I found myself terribly confined and straightened for want of room: somebody sat at my right hand, but whether my companion belonged to the spiritual or corporeal race of beings, I was not sufficiently recovered from my surprise to determine.

Meanwhile the carriage rolled along with increasing rapidity, but either the roads must have been extremely rugged and uneven, or

my driver, being unacquainted with the country, was unable to select his way in the dark, for we encountered such terrible shocks from loose stones, the roots and broken branches of trees, &c. that I expected, every moment, to see the vehicle overset, and dashed in pieces. How long I continued in this miserable situation it is difficult to ascertain, as you may reasonably suppose that one hour's travelling in this mode might well seem longer than a journey from Leipzig to Dresden in a stage coach. At length a most tremendous shock put a period to our expedition: the charioteer drove fiercely over a prostrate mile-stone—off flew one of the wheels—and down came the carriage in an instant.

"Jesus! Maria!" exclaimed my companion; who, falling right upon me, pressed me with such true, unequivocal, and substantial weight, that, had I been capable of the least reflection, I might soon have satisfied my former doubts, whether my associate belonged to the immaterial or corporeal race of beings.

Excruciating torments awakened me from the state of stupefaction in which I had lain several minutes. Rough voices repeatedly called out for help, and presently a countryman, with a lantern, ran to our assistance. On opening my eyes, I perceived two men standing over me, each holding a horse apparently just unharnessed from the broken carriage. They attempted to lift me up; my agonies increased—I found myself unable to stand, and entreated them, for God's sake, to let me lie. A second attempt was made to raise me on my feet: in vain—it appeared that my thigh was broken. No sooner was this discovery made, than the two men swung themselves upon their horses, and, promising to procure assistance in the first town or village they should meet, galloped off at full speed, leaving me to the care of the peasant, who kindly did all in his power to comfort and encourage me.

The night was piercing cold, which greatly added to the poignancy of my torments. A whole hour elapsed—no help made its appearance—the men with the horses seemed to be in no hurry to return. At length the distant rattling of a carriage was heard: the countryman with his lantern ran to meet it; it proved to be a coach and four.

"Stop, for the love of Christ!" he exclaimed, and briefly related the disaster which had just befallen me. A middle-aged gentleman sprang out, and, with the assistance of the countryman and his own attendants, conveyed me to the carriage, where having seated me as conveniently as circumstances would admit, he gave orders to drive as gently as possible.

Hardly had the morning began to dawn, when we entered a populous village on the estate of Baron von Kampenhausen: such was the gentleman's name who afforded me protection in my present calamity. I was immediately conveyed to the manor-house. A servant, despatched for that purpose, soon returned with a surgeon; the necessary operations were performed, after which I was put to bed. My kind and noble benefactor paid me all possible attention, sat hours together by my bed-side, and, as soon as I was sufficiently recovered to enter into conversation, entertained me alternately with his discourse, and reading extracts from the best French and German authors.

At the expiration of nine weeks I was able to lay my crutches aside, and, taking an affectionate leave of Baron von Kampenhausen, returned to Francfort. My sudden disappearance from that place had greatly alarmed the landlord of the inn where I lodged; who, having made many fruitless inquiries after me, gave me entirely up for lost. Great, therefore, was his surprise at my unexpected return, after so long an absence. Hardly would he credit his own eyes, when I first made my appearance, but, crossing himself, and adjuring me in the name of Father, Son, and Holy Ghost, began the usual preamble which, from time immemorial, has been deemed an infallible charm against hobgoblins of every description. However, after I had with some difficulty satisfied him that it was no apparition, but a *bonâ fide* flesh-and-bone inhabitant of this terraqueous globe, I received my effects at his hands, and, the day following, set out from Francfort, on my way to Switzerland.

Here ended Cronheim his wonderful narrative, and, anxiously fixing his eyes on Herrman, seemed at once to wish, and yet dread, to hear the judgment which his friend would pass upon it.

After a short pause, "Marvellous," began Herrman, "is the re-

lation I have just heard—marvellous to such a degree, that had I not myself experienced adventures of a similar, or even more wonderful nature, and which probably may be more intimately connected with your own history than you would at first imagine, I must candidly acknowledge I should be apt to call the authenticity of your narrative into question."

Cronheim, who fully expected to find, not only a severe critic, but an incredulous hearer, in the person of his friend, was all impatience to be made acquainted with the wonders which Herrman had announced; but the latter, observing that the night was already far spent, and that, as he was only a partial actor in the drama, it would be necessary for him to consult some papers in which the history was continued and brought to its catastrophe, begged leave to postpone his relation till the following day, to which demand Cronheim readily acquiesced.

Aurora, with rosy fingers unlocking the chrystal gates of light, ushered in the sprightly morn. Clear and unclouded shone the sky, hushed was the storm, the weather appeared the very reverse of what it had been the preceding day. Cronheim, notwithstanding, manifested no inclination for the chase; but, at breakfast, took occasion to remind his friend of last night's promise, and anxiously inquired whether he had found the papers to which he then alluded.

Herrman replied in the affirmative, and at the same time gave him to understand that, on account of the immoderate length of his history, his design was to relate at present only as far as himself had been an acting person in the drama. The remainder, which formed by far the greatest part of his history, he promised to deliver to him in writing, but not before the time fixed for his departure; lest, he added, ghosts and necromancers should so entirely engross their thoughts, as to leave no time for the more rational solaces of friendship.

Cronheim declared himself satisfied with this proposal, and Herrman, as soon as he had reloaded his pipe, began his promised narrative, to the following effect:

Soon after our separation on leaving Gottingen, I engaged myself as private tutor to the young Count von Einsidel, a nobleman not

less distinguished by his virtues than by his illustrious descent, with whom I travelled through the greatest part of Europe. Our tour lasted three years, and, though it may be supposed that, in the course of so long a journey, in which, like Ulysses, we had occasion to see—

"Mores hominum multorum et urbes," *

we could not fail of meeting with many extraordinary adventures: the most wonderful as well as the most dangerous of all seems to have been reserved for our return to Germany from Switzerland.

We had already nearly cleared the Black Forest †, when, on a sudden, the sky became overcast, the rain poured down in torrents, and the livid flashes of lightning, bursting right over our heads, succeeded one another with such rapidity, that the thunder, reechoing from the woods, the rocks, and mountains, seemed but one continued peal. To add to our distress, night now began to approach: not such a night as tender lovers choose to wander in by the moon's pale lamp, and breathe their amorous vows—but rather a night, such as poets have conceived, when Lapland witches ‡ charm the labouring moon, and bring her down to earth, whilst darkness, with her raven wings outspread, hovering beneath the fair expanse of heaven, forbids the starry host their mild effulgence to diffuse, and cheer the traveller with their silver light.

We had not travelled many miles in this dismal condition, before our postillion had the misfortune to lose his way; and, what still aggravated our calamity, he did not perceive his mistake till it was already too late to rectify it. I shall not attempt to describe the

* Through many kingdoms, many towns he strayed,
And foreign customs, laws, and manners, weighed.

† This immense forest is situated in Swabia, and is by far the largest in all Germany; known to the ancients by the name of Sylva Hercynia. Cæsar gives a description of it in his Commentaries, where he affirms it to be nine days' journey in breadth, and three score in length.

‡ "Thessalae mulieres vel lunam e cœlo *detrahere* profitebantur. Repente enim luna, cum *plena* esset et *sublimis*, facta est *obscura*, lumineque deficiente multiplicius mutatis coloribus *evanuit*."—Unde Virgilius, Eclog. viii.

"Carmina vel cœlo possunt *deducere Lunam*."
Song, mystic song, attracts the labouring Moon.
Confer. et Horatium, Epod. v. et xvii.

gloomy apprehensions which filled our minds on his communicating to us this unwelcome intelligence. Our postillion was naturally a lad of humour, and, agreeably to the laudable practice of his profession, had entertained us all day with a recital of the numberless murders, robberies, rapes, &c. which had been perpetrated in this immense forest. We had likewise, in many instances, received ocular demonstrations of the truth of his reports from the numberless crosses which in this country are erected on the spot where any murder has been committed, partly with a view to put travellers upon their guard, and partly to entreat their prayers for the rest of the souls of the defunct. Hardly an hour passed without our meeting one or more of these crosses, with the following inscription :

NEAR THIS PLACE WAS MURDERED

N. N.

ALL GOOD CHRISTIANS PRAY FOR HIS SOUL.

As we wished for nothing more ardently than to extricate ourselves from this dismal situation as soon as possible (being not less in purgatory ourselves than the souls of those for whom our prayers were desired), we ordered the postillion to lose no time in fruitless attempts to regain the right road to the town we had originally designed to put up at, but rather to drive straight forward with the utmost expedition, till we should have the good fortune to light on some human habitation, where we might pass the remainder of the night in safety. With this request our Jehu willingly complied, and, after exercising his whip for a full hour with all the fury of his illustrious predecessor of that name, we found ourselves emerging from our worse than Cimmerian forest, upon the entrance of a large plain or common.

"Blessed Virgin-mother of God !" exclaimed the postillion, with a degree of ecstacy not to be conceived, "we are at last in open country, and, if I am not mistaken, my Lord, at no great distance from a village."

The music of the spheres could not have sounded more delightful

and harmonious to the count and myself than this intelligence from our postillion: nor was it long before his conjectures were confirmed by a hideous howl which half a score of dogs set up on our nearer approach.

Great was our joy at beholding once more the peaceful abodes of man. The village we found to be of considerable extent, but the inn, if such it may be called, was one of the most execrable that ever I set foot in in the whole course of my life. "Benedicite!" exclaimed the landlord, all astonishment at seeing a postchaise draw up before his door,—a phenomenon which caused him to stare as much as if the Grand Turk in person had come to pay him a visit. It was no wonder, therefore, if the bill of fare of the house contained nothing more than a few smoaked sausages, some rusty bacon, and a stale loaf of brown bread. Wine or beer, he assured us, was not to be had in the whole neighbourhood; and such was the goodness of his brandy, that even our postillion was glad to wash his mouth after swallowing a glass of it.

I inquired whether the lord of the manor resided on his estate, hoping to meet with better accommodation from the hospitality of a stranger; but received for answer, that the manor-house was entirely waste and uninhabited, nobody having been able to live in it for this century past, and upwards: I demanded the reason.

"Why, as to matter of that, look ye, gentlemen," replied the landlord, "it is an affair which nobody much cares to speak about—neither dare I, on any account, give you any item of the business to-night; but wait," he added, "till to-morrow morning, and then, if you are not able to divine the cause yourselves, why I will even let you into particulars."

As little satisfied with this reply as myself, the count pressed the landlord to be more explicit, and even insisted on having a categorical answer to the question I had put: but our landlord was not to be prevailed upon; he continued shaking his head as sturdy as a mule, and, when he found that we would not desist from our inquiries, left the room with evident signs of displeasure, grumbling something about unlawful curiosity and divine judgments, with other obscure hints, which to us were quite unintelligible.

Vexed as we were at what we considered a most unpardonable instance of rudeness, we were fain to make the best of our present circumstances, and to digest our coarse unsavoury fare as well as we could. Indeed, the black Spartan broth of Leonidas would have been a downright luxury, compared to the miserable entertainment we partook of on this occasion; but experience verified the old proverb, that "hunger is the best sauce."

After we had finished our homely repast, and somewhat appeased the cravings of nature, we laid ourselves down upon some clean fresh straw, which here supplied the place of a bed to our weary limbs. The count was presently buried in a profound sleep; whilst I kept turning from side to side, and, harrassed by a thousand unaccountable apprehensions, found it impossible to close my eyes. In this state of uneasiness I continued till the watchman, with hoarse voice, announced the solemn hour of midnight. My ears were instantaneously alarmed with the distant sound of horses' hoofs, and the echoing thunder of trumpets, horns, and other wind instruments. The noise drew near, and presently a whole troop of horse seemed to pass in full gallop by the window, the air at the same time resounding with such a full band of music, that, had it not been for the unseasonable hour, added to the disagreeableness of the night, I should have imagined his Serene Highness the Elector, with his whole court and retinue, had marched through the place on a royal hunting-party. The count awoke with the noise, and, abruptly starting up—

"What can be the meaning of all this?" he demanded, with a mixture of fear and astonishment.

To this question I was as little able to give a satisfactory answer as himself. I continued, therefore, to listen with the greatest attention to what was transacting, and perceived, to my no small surprise, that these nocturnal Nimrods had hardly passed our inn, before the noise of their horses and instruments died away, and the whole place was as silent as before. This appeared to me exceedingly singular. I began afresh to give free scope to the workings of a disturbed imagination, and, comparing in my mind the strange scene I had just witnessed with the unaccountable reserve and dark innuendos of our landlord, I attempted to unravel the mystery that seemed to envelop

this adventure. As for the count, he soon relapsed into a profound slumber, and snored away as heartily as ever.

Setting aside the inclemency of the weather, it appeared to me very improbable that any person should ride out on a hunting-party at midnight. This reflection induced me for some time to regard the noise I had heard as the consequence of my having dreamed to that effect: but when I took into serious consideration the behaviour of our landlord, and the sudden awaking of the count, I found myself greatly staggered, and cannot deny but a secret horror invaded my whole frame.

Lost and bewildered in a painful labyrinth of conjecture and doubt, I insensibly grew weary of the strife between contending opinions. A gentle slumber, the welcome forerunner of the somniferous deity, had already closed my eyelids, when I was roused from my lethargy by the hoarse cry of the watchman, who, with the whole collected force of his lungs, gave notice that the clock had just gone one in the morning. His voice, however, though powerful enough to entitle him a second Boanerges, was soon drowned by the return of the same alarming noise I had before heard. I immediately arose, and, hastening to the window, which shook with the echoing thunder of horns, trumpets, &c. resolved to satisfy my curiosity relative to this nocturnal troop of Nimrods by ocular demonstration; but, before I had time to throw the window open, the whole squadron had passed the house in full gallop, with a noise equal to the loudest whirlwind, and a few minutes after the former silence succeeded, and all was quiet as the grave.

I was now fain to banish all further thoughts of sleep, for the present night at least, and, not able to wait till breakfast, at which time the landlord had promised to satisfy our inquiries relative to the uninhabited mansion, I ran to the window the moment I heard the watchman begin to cry two o'clock.

"Friend," I accosted him, "what can be the meaning of the noise and racket that alarmed our ears at the hours of twelve and one?"

"Why, truly," was his answer, "your honour must certainly be

a stranger in this neighbourhood. There is not a child in the village but knows all about it. We have this noise, as you call it, every night for weeks together : after that, we are quiet again for a season."

"Well, but," I replied, "what whimsical gentleman is it that hunts at midnight?"

"Nay, that, indeed, I am not at liberty to tell you ; inquire of your landlord, who can inform you of every particular. For my part, I am only doing my duty, and my trust is in God. But not a syllable of what I see and hear will I betray to any living soul ; nor should the king's ransom tempt me to it." And with that the watchman took himself off.

I wrapped myself up in my great coat, and, drawing a chair to the window, awaited, with anxious impatience, the tardy return of day. At length the morning began to dawn ; the whole village re-echoed with the crowing of cocks, which, I may truly say, never sounded more grateful in my ears. The count at the same time awaking, and seeing me already dressed :—

"Why, you are up by times, to-day, Sir," he began, rubbing his eyes. "Pray tell me what noise that was which disturbed us last night?"

"Indeed, my Lord," I replied, "my curiosity in this respect is at least equal to your own ; and hardly can I wait till we receive the promised information from our landlord. And," added I, "if your lordship had not slept so soundly, you would have heard the troop gallop past us at one in the morning with the same dreadful impetuosity and noise as they did at twelve."

The sound of horses' hoofs in the yard put a stop to our conversation. I ran to the window, and saw an officer with his servant alight before the inn door. They presently joined us, and having, like ourselves, had the misfortune to be benighted and lose their way, our acquaintance was soon formed. The officer was a spirited young fellow, about three and twenty, wore Danish uniform, and had, it seems, been sent upon a recruiting-party. The count related our last night's adventure, which the lieutenant for some time re-

garded as a mere joke. But, upon my positive assurance that what he had just heard was a real fact, he testified a strong desire to be better acquainted with the midnight hunters.

"That honour you may easily have," replied the baron; "only pass the night here, and we will bear you company."

"Done!" cried the lieutenant; "I hold you to your word, and who knows but our hunting gentry may be civil enough to admit us of their party. In that case," added he, laughing, "we come in for our share of a haunch of venison."

Hardly had he pronounced these words when the landlord made his appearance—"Well, gentlemen," he began (after previously bidding us good morrow), "did your honours hear any thing extraordinary last night?"

"But too much!" was my reply; however, pray inform me who, and what kind of hunters, they are that seem so fond of exercising their sport at midnight?"

"Why yes, to be sure," resumed the landlord, "these are matters, as I said before, which one don't much care to talk about. I was unwilling to satisfy your inquiries yesterday, lest your incredulous curiosity should precipitate you into mischief, which, God above knows, has been the case with many; however, as I promised to give you a relation of the whole affair this morning, you shall find me as good as my word.

"Here, at the bottom of the village, stands a large house, which formerly was the residence of the lord of the manor. Now, you must know, it so happened that, a great many years back, one of these lords was a terribly wicked man, who cared neither for God nor devil, and treated his subjects worse than his cattle. Nobody could do any thing to please him. Even his own children he would bang and kick about like dogs, and, for the least trifle, order them to be thrown into a dark filthy hole or dungeon, where they were at last starved to death. His subjects he never called by any other name than his *beasts*, and as such he treated them. In short, he was a true devil incarnate!

"Now, this wicked man delighted in nothing so much as in hunting. In his woods he harboured all kinds of game, even the

most savage—wild boars especially—which made terrible havoc and ruination in the fields and gardens of his peasants: and yet, if any of the latter only offered to drive away one of those furious animals, that was, perhaps, treading down his corn or devouring his turnips, he was sure to be confined for weeks together upon bread and water.

"Whenever this nobleman thought proper to go a hunting, the whole village was obliged to draw out and accompany him; and on these occasions he would make them supply the place of dogs, and set them upon the game, which whenever they were not able to catch, he would horsewhip and worry them with his hounds till they fell down dead at his feet.

"One time, as he was indulging in these cruel practices till late at night, he was thrown from his horse, and broke his neck upon the spot. The clergy would not suffer him to be interred in the churchyard like a Christian, for which reason he was buried in a corner of his park. But now the terrible judgments of divine vengeance became manifest; for to the present day his wretched soul is not suffered to rest. At certain stated times and seasons the wrath of Almighty God obliges him every night, the moment it strikes twelve, to ride through the village, and, with Beelzebub and his hellish train, to drive into the manor-house, where he is fain to stay till one o'clock in the morning, which no sooner is heard to strike, than the whole infernal troop of them are remanded back to the bottomless pit.

"Since his death the manor-house has always been untenantable. Many who have foolishly attempted to sleep in it have paid for their temerity with their lives. Nay, I know it to be a fact, that several who have slept in my house, and who, on hearing the noise of his approach, have been daring enough to look out at window, have been punished with a swelled face, or even a particular cast in their eye, if not with a total deprivation of sight, for their rash curiosity."

With these words our landlord concluded his long-winded harangue; and, wistfully eyeing us all round, regaled his delighted optics with the astonishment portrayed in our countenances. His pleasure was, however, of short duration; the lieutenant instantly bursting out into a loud fit of laughter, for which, from the silence

he observed during the landlord's narration, he seemed to have purposely reserved the whole collected force of his lungs.

"Nay, Sir, you may laugh as you please," replied the latter, with no small degree of impatience; "but I'll venture to lay the last farthing I'm worth in the world, that you laugh on the other side of your mouth by to-morrow morning, provided you have heart sufficient to stay here over night."

"That you shall soon see," was the lieutenant's reply; "not only here, my good friend, but in the very castle itself: and, were it haunted with a whole legion of devils—were it the very palace and pandemonium of Beelzebub,—will I pass the ensuing night. These gentlemen, I make no doubt," addressing his discourse to the count and myself, "will gladly favour me with their company."

My young nobleman was a man of honour. Not to accept this challenge would have appeared to him an indelible stain upon his character. His assent, therefore, was quickly given. For my part, I started a thousand objections, and, representing to the lieutenant the danger we might expose ourselves to, uncertain as we were what kind of spirits we should have to deal with, left no argument untried to dissuade him from his project: but the lieutenant, cutting me short,—

"I am a soldier, and wear a sword; and for gentlemen of our profession, ghosts of every description, both with bodies and without, have always the most prodigious respect!"

In short, I plainly saw that, by pretending to assert my magisterial authority over the count, I should only render myself ridiculous without effecting my purpose; for so resolutely bent was he upon accompanying the lieutenant at all events, that I am convinced he would have gone without me, had I persisted in my refusal. Forced, therefore, however reluctantly, to comply, I at length gave way to their entreaties; for to desert my pupil would have appeared to me an unpardonable breach of trust.

But how shall I describe the behaviour of our landlord when he found us fully determined upon this adventure! His astonishment exceeded all conception, and, with uplifted eyes and hands, he conjured us, in the name of the ever blessed Virgin Mary, and all the

holy saints, to desist from so rash an enterprise. "I'll answer for it with my head," was his repeated declaration, "that not one of you will live to see the light of another day."

The lieutenant, however, turning all his pious remonstrances into ridicule, soon worked upon the irritability of his temper to that degree, that he left us to our fate, grumbling some hearty curses as he hurried out of the room.

Our conversation, as may easily be imagined, turned more upon spiritual than political subjects; when, after having pretty well exhausted our stock of ghostly knowledge, the lieutenant proposed a walk to the haunted castle, very judiciously observing, that it might not, perhaps, be altogether amiss to take a nearer view, by daylight, of those formidable premises which we had fixed upon for our nocturnal rendezvous. This proposal meeting with universal approbation, we hurried to put it into immediate execution.

An enormous pile of building in the Gothic taste, but terribly ruined and demolished, presented itself to our eyes. The castle was surrounded with a high wall, besides a wide and deep ditch in front, over which a drawbridge afforded us an easy passage. We had no occasion to stand knocking at the gate, for thrown, as it was, wide open, a troop of horse might have entered it in full gallop. The appearance of the place had something wonderfully awful and romantic. We drew, as with one common consent, our hangers, the moment we set foot in the hall. The pavement was of brick, but overgrown with weeds and mouldering grass. From thence we continued our way through a flight of empty desolate apartments, where spiders, rats, and owls, appeared to be the only tenants. Windows covered with dirt, with cobwebs, and even moss itself, afforded no other light than what found admission through the broken panes of glass: just sufficient to discover to our view the mouldering remains of several ancient pieces of furnitute; broken tables; chairs without backs; part of the iron-work of a large lamp, suspended, by a chain of the same metal, from the ceiling of one of the rooms; with two or three ricketty benches, that seemed ready to fall to pieces under the touch: these were the sole signs of the place ever having been inhabited by man.

Curiosity now prompted us to take a view of the subterraneous apartments of this antique building. Previous to our setting out on this expedition, we had the precaution to provide ourselves with a lantern and the necessary apparatus for procuring fire, which we now found exceedingly serviceable. A stone staircase, at the further extremity of the hall, conducted us to a long, narrow, winding passage, arched over with brick-work, and terminating in a door cased over with iron. The lieutenant still leading the way, with his lantern in one hand, and his drawn sword in the other, boldly advanced towards the door, which, yielding to his push, discovered a large vaulted place, resembling a cellar, but entirely empty, waste, and darker than the shades of midnight. A tainted air, impregnated with baneful vapours and pestilential dews, almost deprived us of the faculty of breathing, when first we set foot in this subterraneous dungeon. On each side, facing the entrance, we perceived a pair of folding doors, secured with enormous bolts and a prodigious portcullis of massy iron. In vain was it for us to attempt further entrance. We hastened therefore from this loathsome scene back to the hall, where, like fishes restored to their native element, we felt our hearts expand on once more breathing fresh air.

As this appeared to us the most eligible place for passing the night, and giving our ghostly friends the meeting, in case they should think proper to pay us a visit, we endeavoured to fit it up for their reception and our own as conveniently as possible. For this purpose, with the help of some rusty nails and detached pieces of wood, which we found in abundance in the solitary apartments, we at length contrived to make one of the old broken tables stand pretty decently upon its legs. We next essayed our ingenuity upon a couple of the ricketty benches, which were likewise, with much trouble, put in a condition that promised to secure us from all danger of their breaking down under us.

Not yet satisfied, however, with the discoveries we had made, we wandered once more through the spacious untenanted apartments of the castle, but every where could meet with nothing but mouldering monuments of ruin and decay. The garden was the next place that curiosity prompted us to visit. Melancholy, indeed, was the pros-

pect that here presented itself.—Here was literally a place for dragons, for beasts and birds obscene, and for every thing that is filthy and abominable. Overgrown as it was with thorns and briers, with thistles, weeds, nettles, and long grass that whistled in the wind, our feet were not seldom entangled in the mazy labyrinth, whilst our hangers were fain to open us a passage, which the spreading branches, indissolubly twisted and interwoven with each other, seemed unwilling to afford us. Thus we continued our toilsome march through a long winding alley, formed of a double row of beech-trees, that led to the extremity of the garden, at the upper end of which we discovered, emerging from the confused mass of briers, thorns, &c. that surrounded and almost concealed it from our view, a black marble urn, supported by a column of red porphyry. The workmanship was truly exquisite, but our eyes searched in vain for any inscription; and already were we proceeding on our return, when the count's foot stumbled against some hard body, buried among the weeds, at no great distance from the urn: on inspection, it proved to be a wooden cross, on which the following words were barely legible:

HIC JACET

GODOFREDUS HAUSSINGERUS,

PECCATOR.

The date, if I mistake not, was 1603.

After gazing on each other for some time in silent astonishment, "What, gentlemen," demanded the lieutenant, "is your opinion of this curious epitaph?"

"For my part," replied the count hastily, "I consider it as a convincing evidence of the truth of our landlord's narration."

Fatigued as we already were with the arduous task of opening to ourselves a passage with our hangers through the mazy windings and intricate labyrinths of this desolated place (for garden it certainly could no longer be called, with any propriety), we felt little inclination to extend our painful researches to its remoter parts, but hurried back to the main hall, where meeting with no fresh objects to excite our curiosity, we set out on our return to the inn.

Our landlord, from whom we had cautiously concealed our projected visit to the castle, was, on our return, almost petrified with horror and astonishment at our bold, and, as he called it, *astonishing* presumption. At the same time, conceiving it his duty to deter us, if possible, from rushing on certain and immediate destruction, lest our blood, he observed, might peradventure fall upon him, he fairly washed his hands of us, giving us the second edition of his morning lecture, enriched with various additions, emendations, and improvements. But, alas! his pious intentions met with no better success than before. The lieutenant, indulging his natural propensity for satire, soon rallied him out of all temper; wherefore, giving us up for a precious triumvirate of stiffnecked incorrigible blockheads, he only requested of us to settle the reckoning before our departure; and, wishing us that success which he dared not to hope, took his leave of us as of persons no longer designed for this world.

It was between nine and ten at night that we sallied from the inn, all three well armed with a hanger and a couple of pistols per man; excepting the lieutenant's servant, who, though he carried fire-arms, (being provided with a lantern) acted chiefly in the capacity of sutler to the troop. Heroes in all ages have ever found an empty stomach a great drawback upon valour, for which reason, the lieutenant, who understood the whole art of war, both theory and practice, as well as Cæsar or Alexander the Great, and very sagaciously reflected that, in a place where ghosts were supposed to inhabit, little store of belly timber was to be expected, took care to clap a basket with a couple of roast fowls and three or four bottles of wine upon his servant's shoulders, and, thus equipped *at all points*, we began our march.

On our arrival at the appointed place of rendezvous, we found every thing exactly in the same order as we had left it. Table and benches were still standing as firm as ever; we took our seats, and, encouraged by the lieutenant's example, ate as heartily as any pious Catholic may be supposed to do previously to a seven weeks' lent, not forgetting to do justice to the wine, which circulated briskly enough. This time, however, good cheer was found to fail of the desired effect; for, instead of inspiriting our drooping valour, it acted rather like a leaden weight upon our eyelids, which with

difficulty were kept from closing, although the clock had not yet struck eleven. The intermediate space between this and the *canonical* hour of meeting our *ghostly* friends we endeavoured to beguile by reading "Hagedorn's Poems," of which I fortunately happened to have a copy with me. In this office I was alternately assisted by the count and the lieutenant, till the latter, on examining his watch, and finding it within a quarter of twelve, closed the book, and, briskly running up stairs to a front room in the first floor, took his stand facing the window, which commanded as fair a view of the forecourt, and the circumjacent plain, as a dark unfriendly night would admit. The count and myself followed his example, and in this posture we awaited the scenes that were to follow, leaving the lieutenant's servant fast asleep in the hall.

At length the ominous hour began to strike,—more awful, in our present circumstances, than the funeral knell of some departed friend. Dreadful was the midnight silence that reigned around us. The very pulse of nature seemed suspended; even the faculty of breathing was almost taken from us. And now the last stroke ceased to vibrate on our ears. Instantly shook the whole fabric with the sound of horns, trumpets, &c. that seemed to rend the echoing air; whilst the dashing of horses' hoofs made the solid ground tremble as with an earthquake: the rams' horns of Jericho were mere pop-guns—the downfall of its walls a mere crash, compared with the dreadful thunder that now assailed our ears. Impenetrable darkness, however, added to the velocity of their course, prevented us from gratifying our curiosity, and distinguishing the authors of all this wild and terrible uproar.

Swift as the winged whirlwind, and with equal impetuosity, advanced the sable troop. Three times they made the circuit of the walls; then, suddenly halting, drew up at no great distance from the castle, facing the drawbridge. In an instant died away the noise, like the doubtful blast still quivering on the trees, "when the rude storm has blown its fill." Silence resumed her wonted empire; but not the less impossible was it for us to discover either horse or rider.

Whilst we stood bewildered in thought, and forming conjectures

on the scene we had just witnessed, a more immediate subject of alarm presented itself in the court. The rattling of spurs; the sound of footsteps, whether human or not, was uncertain; and a confused noise, as from a multitude passing and repassing, gave us reason to apprehend that the troop had dismounted, and were preparing to pay us a visit. Involuntary horror seized upon me: a cold sweat overran my whole frame; my knees tottered: I feared, I trembled, I knew not why. This noise, however, was of short duration; for, like the former, it gradually died away, and was succeeded by gloomy and profound silence.

"Shall we rush into the court? shall we seek to join them?" demanded the lieutenant with his usual firmness and intrepidity. I shook my head by way of reply; the count did the same.

"Then am I like to go alone, it seems!" returned the fiery youth, and immediately sallied down stairs, holding a pistol on full cock in each hand, and his drawn sword under his left arm. He was not long before he joined us again.

"There must be some mystery in all this," he exclaimed; "not the smallest trace of either horse or rider to be found!"

No answer on our part sufficiently showed that we were equally at a loss to account for so strange and singular an adventure. The lieutenant seated himself, and, with his eyes fixed immovably upon the ground, seemed lost in a deep reverie: the count endeavoured to banish more unwelcome ideas with reading; whilst I, giving way to the calls of nature, soon lay buried in a profound sleep.

The report of a pistol awakened me; I started up incontinently. The sound of horns and trumpets again saluted my ears, but presently the noise died away as before. At the same instant the lieutenant and the count entered the room. They had, it seems, like myself, been overpowered with sleep, from which they were roused by the return of the uproar in the court, that had so greatly alarmed us at twelve. Eager, therefore, to discover the authors, they had sallied out with their pistols. They met, however, with little success: the whole troop was off before they reached the court. The lieutenant, dashing one of the panes of the hall window in pieces with his pistol, sent a bullet after them; but, some white horses ex-

cepted, could discover nothing through the impenetrable gloom that surrounded them.

"Ghosts or not," he concluded his narration, "they seem to stand in great awe of us; and, for the present, my advice is, that we rather spend the remainder of the night upon some clean straw in the inn, than continue here upon rotten benches of wood, which we hardly dare trust with our weight."

This proposal was gladly accepted, and away we trudged to the inn, greatly to the satisfaction of John, the lieutenant's groom, who, it seems, took little delight in hunting after ghosts.

Long had we to stand knocking at the inn-door before entrance was granted. At length our landlord in person made his appearance.

"What! and are your honours still alive?" he began with fluttering voice, crossing himself all the time: "or rather are ye come from purgatory, to upbraid me with your destruction? Holy Father Romboldus! and all ye blessed saints, defend me; and witness for me, how much I tried to dissuade them from their impious undertaking!" With these words he banged the door without any further ceremony right in our face.

Vexed as we were with this inhospitable reception, we could not refrain from laughing, and that heartily, at the superstitious fears and ludicrous grimaces of our landlord: till the lieutenant, out of all patience (for the night was none of the warmest), resolved to stand kicking his heels no longer. Thundering, therefore, at the door, as though he designed to pull the house down over the owner's head, he swore by all the saints in Christendom, that he would reduce the place to ashes, and utterly annihilate every soul within it, unless immediate admittance was afforded us. This menace failed not of the desired effect; our Cerberus presently relented, and, with many awkward apologies begging pardon, for what in fact we had no right to be offended at, spread some clean straw upon the floor, and, wishing us a good repose, retired to his own apartment.

On our getting up, which was not till nearly noon, the lieutenant declared himself by no means satisfied with the result of last night's adventure; and, signifying to us his intention of keeping watch the

ensuing night in the forecourt of the castle, concluded with desiring us to bear him company.

The count's eyes immediately reverted to me, seeming to expect from my reply that denial which he was unwilling to deliver himself. I accordingly represented to the lieutenant the impossibility of our complying with his request; that the nature of our affairs would not suffer us to throw away any more time than had been lost already; not to mention the danger of such an undertaking; four men being, at the best, but a sorry match against a whole troop of horse, as we had every reason, from the evidence of our own ears, to believe them.

"As to the danger of the frolic," replied the lieutenant, "if that's your main objection, it is easily removed. We need only take a dozen stout rawboned fellows along with us. A few shillings and a bottle of brandy (which, though not to be had here, may easily be procured from some neighbouring town) will entitle us to pick and choose our gang from the whole village; and take my word for it, Sir, we shall have a frolic, the like of which was never seen. To-morrow morning, if you think proper to depart, you may depend upon my company as your fellow traveller."

The count was easily prevailed upon; neither, indeed, was the proposal displeasing to myself. The groom, therefore, was immediately despatched to the next town to procure brandy, and other refreshments, whilst our postillion received commission to sound his horn*, as a signal. In a few minutes we had the whole village assembled before the door, when, silence being ordered, the lieutenant, from the superior eminence of a deal table, addressed his wondering congregation to the following effect:—

"Brave, gallant, and aspiring heroes! such of you as have heart sufficient to offer your services to accompany us to the haunted cas-

* In Germany it is customary for the postillions to carry a small French horn with them, which is certainly a more melodious instrument than that made use of by the guards of the mail coach in this country. The Germans having a natural genius for music, many of these postillions are tolerable performers; and where the road, as is frequently the case, leads through large and extensive woods, this travelling concert has a wonderful effect.

tle, well known to all inhabitants of this village, there to remain, and spend the night with us, and in all respects to act obedient to the orders which you shall then and there receive; such, I say, as shall willingly offer their services for this purpose, and who, on inspection, shall be judged worthy of being employed in so glorious a cause, shall receive the sum of sixpence per man, over and above a plentiful supply of brandy and other necessary refreshments, to keep your noble hearts from fainting."

Laughable was it to see the effects which this harangue produced. Not a man in the whole assembly but immediately offered his services with so much zeal, that we had reason to apprehend a premature exertion of their valour. To prevent, therefore, as much as in us lay, the effusion of human blood (for they seemed ready to go to blows for the preference), fifteen of the stoutest and most promising were drafted from this heroic corps, and the residue, in order to atone for their disappointment, were promised a proper reward, provided they demeaned themselves lovingly and peaceably. Hereupon our troop received commission to attend us at the inn by ten o'clock precisely. As to the choice of their weapons, that was left to their own discretion.

Such vigorous preparations could not fail of exciting the utmost astonishment in our landlord, who, now regarding us as something more than human—as sorcerers and magicians at least, if not devils incarnate—seemed himself half willing to accompany us, and assist in purging the haunted castle of the foul spirits that inhabited it.

With the approach of evening, however, his courage began to cool; wherefore, pretending some urgent business, that rendered his presence at home indispensably necessary, he contented himself with wishing us success to our undertaking.

Our brave troop, on the other hand, neglected not to attend their appointment with great punctuality; and formidable indeed was the appearance they made, armed with scythes, pickaxes, flails, bludgeons, pitchforks, pruning-hooks, spades, and whatever weapons chance or fancy put into their hands. Having drawn ourselves up in battle-array before the inn-door, we began our march to the castle,

headed by the lieutenant. In the rear followed our provision, camp equipage, and military stores; consisting of brandy, cold roast beef, half a dozen peck loaves, together with some benches, which we borrowed from the tap-room; a large deal table, the same on which the lieutenant made his famous harangue, and lastly an iron lamp, with the necessary apparatus for procuring fire. These were conveyed in wheelbarrows, and in this gallant order we made our triumphant entry into the castle.

The court having been marked out for the place of encampment, we pitched our tents between the gate and the drawbridge. A plentiful libation was then made to the *god* of *brandy*, whose nostrils must have been highly regaled with the grateful fumes of incense and burnt offerings, every hero replenishing his pipe with a potent supply of India's salutary weed; and, as our victory in this *ghostly crusade*, though unfought, was none the less certain, hymns of triumph were sung beforehand on the occasion.

In proportion as the contents of the brandy-bottle diminished, the courage and musical disposition of our company increased. We had, therefore, no need, as on the preceding night, to read ourselves hoarse, in order to repulse the encroaching advances of sleep. The wonderful assistance which valour reaps from military music—fifes, trumpets, drums, and kettle-drums, &c.—is too plain and obvious to stand in need of any comment or illustration; otherwise, we might refer our readers to the history of the Lacedæmonians, who, after suffering repeated defeats from the Messenians, proved at length victorious,—not by their own inherent valour, or the merit and skill of their commanders, but by choosing the Athenian songster and poet, Tyrtæus, for their general; although the said Tyrtæus cut but a sorry figure for a militia captain, inasmuch as he was blind of one eye, lame, and, in fact, passed for little better than an idiot. If such, then, were the effects produced by one songster, in a whole army, what must we suppose to have been the case with our brave troop, consisting, as it did, of vocal performers from first to last? To so high a pitch was their valour wound up, by the noble songs which they rehearsed, not forgetting to whet their whistle, as occasion required, with plentiful draughts of brandy, that they laughed at, chal-

lenged, and defied, the whole infernal host of hell, with Beelzebub, their leader, at the head !

It was now within a few minutes of twelve. The lieutenant, pointing to his watch, beckoned with his hand: instantly the military concert was suspended; awful silence succeeded in its place; expectation stood a tiptoe; and astonishment, mixed with horror, appeared visibly portrayed in every countenance. Thus we kept our post till the church-bell began to strike, at which our country boobies pricked up their ears, and, with gaping mouths, seemed to swallow the sound. But when they heard the distant dashing of horses' hoofs, and the thundering echo of trumpets, that followed immediately upon the last strokes, nothing can convey an adequate idea of their terror and surprise. They no longer dared to regard one another, except with stolen looks; and had not fear effectually chained them to their seat, there is little room to doubt but a precipitate flight, on their part, would soon have deprived us of our worthy comrades and protectors.

Meanwhile the noise, increasing as it approached, drew nearer and nearer, and presently was heard distinctly in the subterraneous apartments of the castle. Suddenly, however, it subsided: all was perfectly still and silent as before. But, in less than ten minutes, the uproar returned more powerful than ever; and, swift as lightning, though still invisible, retreated the ghostly cavalcade, in full gallop, from the castle.

The lieutenant, followed by the count and myself, rushed out in pursuit of them. But though we flew, as it were, upon wings, being fully determined to gratify our curiosity, it was impossible for us to discover any other object than the distant glare of some white horses. We returned, therefore, hopeless and dissatisfied, to our companions.

These we found, on our entrance into the court, stretched ut like dead, with their faces to the ground. Table, lamp, benches, wheelbarrows,—in short, our whole camp-equipage, together with the brandy-bottle and provisions which we had brought with us, were gone. The moon, shining but dimly through the opposing clouds, barely reflected light sufficient to make this discovery. Great, as

may reasonably be supposed, was our astonishment. The lieutenant, seizing one of our prostrate companions by the shoulders, gave him two or three hearty shakes, and endeavoured to lift him on his legs; but this valiant champion, firmly persuaded that he was under the clutches of some blood-thirsty caco-dæmon, who, in all probability, wanted to hurry him away, full drive, to the bottomless pit, began to roar out so lustily, that we had presently the whole troop at their prayers, each one imploring assistance from his favourite saint. Sancta Mater and Kyrie Eleison, intermixed with groans unutterable, resounded from every quarter. The scene was ludicrous beyond description, and fully justified the assertion of the Roman poet—

"Primus in orbe Deos fecit timor."

After feasting our eyes and ears a full hour at least with the cowardly devotion of these miserable wretches, we adjourned to the inn, leaving our companions to celebrate high mass by themselves. Our landlord was not a little surprised at seeing us return unattended, and accosted us with at least a thousand questions; but as we stood in need of rest, we deferred satisfying his inquisitive curiosity till morning, and laid ourselves down upon the straw prepared for our reception.

Our sleep, however, was not of long duration, for no sooner did it begin to dawn, than the whole village was in an uproar, and young and old assembled before the inn-door. Our gallant companions, it seems, with the return of day, had gradually got the better of their fears, and, venturing at last to look around them, discovered, to their no small surprise, that we were missing. Whether their grief at our supposed destruction proceeded from any real regard, or from the fear of losing the promised gratuity for their faithful services, they immediately hurried to the inn, and, with dreadful lamentations, related the disaster that had happened. Laughable was it for us to hear the various strange and contradictory accounts which they gave of last night's adventure. Some would have it that we were torn in pieces; others swore roundly, that they had seen us carried off by a whole legion of devils: but all of them were unanimous in bearing

honourable testimony to their own prowess, and the signal feats of heroism they had achieved. But what was their surprise at learning from our landlord, who hitherto had purposely concealed this intelligence from them, that we were not only still in the land of the living, but had returned triumphant from the ghostly expedition! At first they refused to give credit to his words, but, finding him positive in his assertions, they insisted on being introduced to us immediately. This accordingly took place; mutual congratulations passed between us, the promised reward was faithfully distributed, and, after satisfying our landlord for the loss of his tables, benches, &c., we began to prepare for our departure. The lieutenant, indeed, wished still to try his luck once more, and, for that purpose, proposed that we should secret ourselves in the castle the ensuing night; but to this neither the count nor myself would in any wise consent.

We sat out, therefore, about seven in the morning, though the weather was far from favourable, the wind getting exceedingly high, which, added to the frequent flying showers that passed over us, rendered the air extremely cold and damp. Already were we within less than a mile of the Black Forest, when I perceived the lieutenant, who rode on horseback before us, accompanied by his groom, suddenly stop short: after a short pause, he turned round his horse's head, and took a cross direction, towards a small rivulet that flowed on the left side of the road. Curiosity prompted me to look after him—I let down the window of the carriage, and discovered an object that demanded my whole attention.

Regardless of the raging storm and beating rain, that now began to fall pretty rapidly, sat a hoary-headed hermit, venerable with age, on the summit of a rock that projected nearly half-way over the stream. He held in his hands a volume of considerable size, and seemed entirely absorbed in contemplation. No friendly covering defended his aged head from the rude inclemency of the storm; his grey locks sported with the wind, and, dropping wet with the rain, watered his back and shoulders: his dress was equally singular, consisting of a loose robe, or gown, fastened about his loins with a leathern girdle, after the manner of the Asiatics, and seemed to pro-

claim him a native of the east; at his feet lay a long pilgrim's staff, an hour-glass, and a knapsack made of tiger's skin.

Struck with surprise at the sight of this extraordinary character, I instantly quitted the carriage, in order to converse with him; the count followed my example. We arrived at the spot just as the lieutenant began to interrogate him.

"And pray, Mr. Wiseacre, what book is that you are studying so intensely?"

The sage seemed to take no notice of this question, but continued to read, without answering a word.

"What book have you there? demanded the lieutenant a second time, alighting from his horse, placing himself behind the pilgrim, and endeavouring to look over his shoulder.

Still the sage made no reply, but kept his eyes immovably fixed upon the book he was reading.

My curiosity was, if possible, still greater than the lieutenant's; I accordingly stationed myself quite close to the wonderful stranger, in order to take a nearer view, both of his person and the volume he held in his hand. The leaves were of yellow parchment, and apparently of great antiquity; the characters bore some resemblance to the Arabic, and were, as I perceived, drawn with a pen in various colours, but chiefly in red and gold.

Meanwhile, the count and lieutenant had insensibly engaged the pilgrim in discourse. The latter giving Mr. Wiseacre, as he termed him, a shake by the shoulders, and that none of the softest, repeated, with authoritative voice, his former demand: —

"What is it you are studying, my friend?"

The sage seemed evidently disconcerted; knit his brows, and, slowly raising his head, regarded us a long time with fixed and silent indignation: then opening his lips, with a voice calculated to inspire the utmost reverence and awe, replied—

"Wisdom."

Count. And pray what language is it, then, in which this book is written?

Pilgrim. The language of wisdom.

Count. And what is it you call wisdom?

Pilgrim. Every thing of which thou hast no conception.

Lieutenant. Well then, Mr. Wiseacre, that being the case, as you possess such extraordinary knowledge of things which the rest of mankind have no conception of, I shall be happy, methinks, to ask you a question or two.

Pilgrim (viewing him sternly). Ask on.

Lieutenant. Not far from this place stands a village, which is said to be haunted by a whole troop of devils. The manor-house, it seems, is their nocturnal place of rendezvous. These gentlemen, together with myself, have kept watch in the castle these two nights past—

Pilgrim (interrupting him). And yet are not a whit the wiser than before: for thou art not the man to whom wisdom deigns her hidden lore; nor is the management of ghosts to thee intrusted.

Lieutenant. That man, we suppose, can be no other than yourself.

Pilgrim. I understand the language of wisdom.

The lieutenant, naturally addicted to raillery, could no longer refrain from bursting into a loud laugh. Of this the pilgrim took no manner of notice; but, returning to his former study, was soon absorbed in meditation, from which, however, he was again roused by the count.

"Friend," began the latter, "as such great wisdom appears to be contained in the book you read, may we be allowed to ask who those spirits are, and for what reason they thus infest the above-mentioned castle?"

Pilgrim (after a long pause). None but the spirits themselves dare resolve thee that question.

Count. What, then, does your famous book of wisdom treat of.

Pilgrim. Of the manner in which spirits may be forcibly compelled to appear, and a full confession extorted from them.

Count. How happens it, then, that you have never essayed your art upon those which disturb the peace of the neighbouring village?

Pilgrim. Because I have no wish, no interest in the case.

Lieutenant. Well but, Mr. Wiseacre, suppose that we should make you an offer of our purses; might not money, perhaps, have some weight in persuading you to make a trial of your skill?

Pilgrim (in a violent rage). Mean sordid wretch! begone—can gold be deemed equivalent to wisdom.

Lieutenant. What, then, can purchase it?

Pilgrim. Nothing! Will your courage stand the test?

Lieutenant. Were there any doubt of that, we should not have ventured to keep watch in a place so formidable.

Pilgrim. Well, then, watch one night more: precisely three quarters past eleven you will see me, to a certainty. Meanwhile, leave me to my meditations.

The peremptory tone and manner in which he pronounced these words put it out of our power to disobey.—We retreated slowly to our carriage, looking back, almost every minute, at the wonderful pilgrim, who instantly relapsed into his former study. The lieutenant, as he remounted his horse, proposed that we should return to the inn, and, putting off our departure till the morrow, give the stranger the meeting at the time appointed.

Much as I disliked the project, it was in vain for me to raise objections: the curiosity of the count was wound up to its highest pitch; my consent, therefore, was rather extorted than obtained from me.

Our landlord, on learning the cause of our return, was little better than distracted with joy; for, exclusive of the profits he hoped to reap from another ghostly frolic, having been paid more than double the value of his table, benches, &c. lost in our last expedition, his brain was next kin to turned with the marvellous relations which our valiant companions gave of the adventure. Nothing was talked of, but how frightfully the spectres had appeared; how furiously they broke in upon us; how they breathed fire and smoke through their nostrils; with eyes flaming-red, as big as any pint basins: notwithstanding all which, they had, they said, laid so manfully about them, that the whole infernal troop was forced to take a precipitate flight, and were, long before this, ten miles at least below the bottom of the Red Sea! Hence, we saw ourselves regarded, by the whole village, as beings of a superior order, and had enough to do to answer all the questions put to us by our admirers. This was highly pleasing to the lieutenant, who diverted himself, the whole day, with

practising upon the simplicity of these rustics; and, I am firmly persuaded, told more fortunes in the course of six hours than many astrologers have an opportunity of doing in the course of as many years.

On the approach of night, we had a numerous army at command, without being necessitated, as before, to beat up for volunteers; young and old entreating us to permit them to bear us company: they neither demanded pay nor provisions; the bare honour of serving under us was, as they observed, more than sufficient recompense. Company, however, was not what we at present wanted; not to mention that we had already but too well experienced what sort of dependence we ought to place upon their valour and assistance: we dissembled, therefore, our intentions; but, finding even this ineffectual to answer our purpose, we were fain, in order to get rid of our troublesome visitors, to pretend ourselves sleepy, and to order the straw to be got ready for our reception.

About ten we stole away as privately as possible to the castle. On our arrival in the court, the lieutenant's servant lighted up the lamp we had brought with us; after which we repaired to the hall, where, finding the benches we had formerly erected for our accommodation still standing, we seated ourselves, and waited in anxious expectation the time appointed for meeting our unknown conductor.

The lieutenant appeared doubtful whether the pilgrim might not fail of his appointment, and discovered evident symptoms of mistrust, that he had no other view in promising to meet us, than merely to sport with our credulity. But the count, who, from his youth, had always manifested a strong hankering after the marvellous, was so entirely prepossessed with the venerable appearance of the hoary-headed sage, that he was ready to pledge his honour for his punctuality. This gave birth to a curious controversy between the lieutenant and the count, on the subject of supernatural agency; the former ridiculing the whole system as visionary and preposterous, whilst the latter was firmly of opinion that, however exaggerated and disguised such accounts might be in the detail, the doctrine itself was founded in truth and experience. For my part, I cursed and damned the pilgrim most devoutly, and only wished that we had never seen nor given ourselves the least trouble about him.

In this manner did we endeavour to beguile the tedious hour of expectation. Before us lay our watches placed upon the table, to which our eyes almost momentarily reverted. The minute-hand had hardly pointed to three quarters past eleven, when we plainly distinguished the tread of human footsteps across the passage.

"You are perfectly right, my lord (quoth the lieutenant, addressing himself to the count), our pilgrim is a man of honour." With these words he snatched up the lamp, and went to meet him.

Our conductor had now reached the hall. His dress was much the same as when we first beheld him, excepting that on his head he wore a kind of turban, and carried his knapsack strapped about his shoulders. With slow and solemn steps he approached the place where we were seated; then, suddenly stopping short, beckoned with his hand for us to follow him. We obeyed, and, leaving the lieutenant's servant fast asleep, behind us, followed him to the stone staircase at the opposite end of the hall. This we descended, and next traversed, in awful silence, the long winding passage to which it led, till we came to the door of the vault, which the lieutenant had burst open on our first visit to the castle.

Here our conductor again stopped short; took the lamp out of the hand of the lieutenant, and, viewing us attentively all round, with a stern forbidding look, that seemed to presage strange wonders, addressed us in a trembling tone of voice:

> "Let awful silence seal your lips, nor dare
> To tempt that fate which prudence bids beware;
> For know one single word makes instant death your share."

The impression which his speech made upon our minds may be more easily imagined than described. We entered the vault, not without horror and reluctance; this time, however, we found the air of this subterraneous dungeon less noxious and pestilential than before, owing, probably, to the door having been left open by the lieutenant, at the time it was forced, as related above. Our conductor, approaching the folding doors on the right-hand side, pushed back the large enormous bolts which guarded them with a degree of ease that well might create astonishment; then drawing

forth from his bosom a ponderous key of massy iron, fastened round his neck by a chain of the same metal, he thrice pronounced a word of mystic, but to us incomprehensible, meaning :

> ——————" And in the keyhole turns
> The intricate wards, and every bolt and bar
> Unfastens : on a sudden, open fly,
> With impetuous recoil and jarring sound,
> The infernal doors, and on their hinges grate
> Harsh thunder."——————

Horrible, beyond description, was the place into which we now entered. The form was circular, arched over with brick, and totally impervious to the smallest ray of light from without. Hollow sounded the ground beneath our feet, and every step we took re-echoed back distantly from the walls. Facing the entrance, appeared another pair of folding doors, secured with locks and bolts, more formidable than the former.

A blue inconstant flame, accompanied with a strong sulphureous smell that rendered the faculty of breathing extremely difficult, whilst it enhanced the gloomy horror of the scene, gradually discovered to our view the mouldering monuments of ruin and decay. Rotten coffins, human bones, ghostly skulls, shrouds, scutcheons, urns, and all the various symptoms of mortality, were seen on every side. In the middle of the vault arose a lofty bier, which supported a black leaden coffin, of unusual magnitude. Over it hung a lamp, dependent from a triple chain of iron.

Our conductor uncovered his head ; we followed his example, and ranged ourselves, in awful silence, round the coffin, but still at such a distance, that we could barely touch it with outstretched arms. Then placing the lamp held in his hands upon the floor, the necromantic sage proceeded to untie his knapsack, from which, together with the book he was studying when we first set eyes upon him, he took out a magic wand, composed of three different pieces, which fastened together in one, by means of joints, like a fishing-rod, and a tin box filled with red sand.

With this he bestrewed the adjacent parts of the floor ; and, having

fastened his rod together, described therewith three magic circles, parallel at equal distances in the sand. The innermost was occupied by the exorcist; in the second stood the count, the lieutenant, and myself; the outermost being left empty, probably by way of defence, or to serve as a rampart, in case the evil spirits should think proper to meditate any sudden attack upon us. Thus duly armed, intrenched, and fortified, according to the *demoniac* system of *tactics* —(such of our readers as wish for a fulier account of this science, are respectfully referred to the famous treatise, *De Dæmonologia*, published by that learned and pious scribe, Joannes Bodinus)—we held ourselves in readiness against the ghostly invasion.

The sage, crossing his hands over his breast, stood for some minutes motionless as a statue, with his eyes directed towards heaven, or at least towards the ceiling of the vault. Suddenly, he appeared seized with violent convulsions; the features of his countenance became distorted to a ghastly degree, his eyes began to roll, his brows knitted together, in a manner hideous to behold; his teeth chattered in his head, his hair bristled up like quills upon the fretful porcupine; in short, every part of his body bore witness to the big feelings with which his heart seemed ready to burst. Words at length found their way, but in a language to us quite unintelligible.—They were pronounced in a hollow tone of voice, and with surprising vehemence. He next opened the mystic book, and, with the same continued agitation of face and body, began to read in a kind of half whisper; the sweat all the time running down his face, as though the iron hand of death had seized upon him.

The longer the sage continued to read, the more terrible became his convulsions; till, at length, unable to contain himself, he flung the book out of his hand with great violence against the ground. Immediately the fury of his looks subsided, his eyes ceased to roll, and his whole frame became more composed. With both his hands outstretched, and pointing with his wand to the coffin that lay before us, he again stood motionless as a statue.

The sound of horns and trumpets, with which the whole fabric now began to shake, proclaimed the arrival of the midnight hunters. Still the sage continued motionless. The noise drew nearer, and

presently the troop rushed thundering into the court. Still the sage continued motionless. The next instant we heard them rapidly descending the stone staircase. Inward horror seized upon us : but still the sage continued motionless. And now the tread of their feet resounded along the narrow winding passage that led to the vault next us. The sage, with a sudden motion turning himself round in his circle, waved his magic wand in the air, and all was silent in a moment.

Thrice, with tremendous voice, the sage pronounced a mystic word of unknown import; striking each time violently with his wand against the ground. Earth, heard the summons, and obeyed. A sudden flash of lightning shot trembling across the walls, whilst, thundering in our ears, was heard the dreadful subterraneous peal. All nature seemed convulsed; rocked, as with an earthquake, shook the hollow vault; our lamps, though well supplied with oil, refused to burn, and, ere the deep-mouthed thunder ceased to roll, we found ourselves surrounded with midnight darkness.

Soon, however, a faint glimmering light began to diffuse itself from the centre of the vault, increasing every moment, till the place was sufficiently illuminated for us to distinguish the surrounding object. We now perceived, with horror and astonishment, that this light proceeded from the inside of the leaden coffin, the lid of which, gradually lifting up, apparently from some internal force, at length disclosed to view a human figure, pale and ghostly, clad in a flowing white garment, stained with blood. With wild disorder in her looks, she cast her hollow eyes around ; pushed back the long black tresses of her hair, which, matted with gore, descended below her waist, and, baring her bosom, pointed to the gaping orifice of a deadly wound, inflicted beneath her left breast. Drops of blood still trickled from her pierced heart, and dreadfully resounded her groans from the vault.

Approaching the other circle with a furious threatening mien, she seemed preparing to rush upon us. The sage stretched forth his hand, struck *thrice* with his wand against the magic boundary, and instantly the threatening form shrank back.

"Who art thou?" demanded the apparition; "and by what au-

THE NECROMANCER.

Designed by M.r Fuisel — Engraved in Mezzotinto by M.r George Fuisell.

AWFUL INVOCATION OF A SPIRIT.

Vide Page 50

LONDON

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thority dare thy unhallowed steps profane the place where spirits unembodied seek repose ?"

" And who art thou !" replied the sage sternly, and not the least daunted, " that darest disturb the peace of this ill-fated mansion ?"

" Not I !" howled she, in a lamentable piteous tone of voice; " not I, but the damned spirit of my husband ! Bear witness, this accursed steel—displaying a bloody dagger in her right hand—bear witness, this deep wound, still reeking with my gore ;" here she again pointed to her breast—" 'tis he, and he alone, disturbs the peace of this whole village ; 'tis he that violates even my repose !"

The Sage. But wherefore ?

Spirit. No time was given for repentance : no friendly warning bade me in haste secure my peace with heaven. Fearless, I pressed the downy couch ; undreaded and unseen, the dark assassin dealt the murderous blow. Thus sent with all my sins unpardoned on my head, I suffer here, awhile, the torments of the purging flame. But double wrath pursues my murderer, whom the righteous Judge above has doomed to bear the punishment due to his sins and mine !

The Sage. Unhappy spirit ! betake thyself to rest. By the deep secrets of yon mystic book ! by that dread power which hell itself controls ! by all the terrors of the world unknown ! I swear thy rest shall never be disturbed !

The spirit, making a low bow in token of gratitude, regained the coffin, where it presently disappeared under the lid, which now returned to its former place. The light that issued from the inside gradually died away, as the coffin closed, leaving us once more involved in thick impenetrable darkness.

Petrified with horror and amazement, having neither will to stay nor power to move, we stood a long time senseless and immovable.

At length a dreadful flash of lightning, bursting full in our faces, ran whizzing along the walls, and louder than before rattled the hoarse rebellious thunder in our ears. Instantaneously our lamps, self-lighted, began to burn again ; whilst silence once more resumed its wonted empire around us.

Our conductor hereupon, with great composure, gathered up the scattered contents of his knapsack, replaced it upon his shoulders,

and beckoned, with his hand, for us to follow him. After carefully relocking the door, and pushing home the bolts, he drew forth from his pocket a piece of yellow parchment, about six inches square, and inscribed with the same kind of characters as his book appeared to be written in. This he laid upon the wings of the folding doors, in such a manner that it covered both in equal proportions; then sealing it at the four corners with red wax, and a large iron seal, he again pronounced some short mystic sentences, and with his wand described the emblem of a *cross* from one end of the door to the other.

We were now in the empty vault which we had before visited on our first excursion to the castle. The sage, advancing to the opposite door on the left hand, repeated his mystic ceremonies. The lock soon yielded to his trusty key. We entered. Our way led through another winding passage, arched over with brick like the former, but much wider and longer; with this additional difference, that it had six or seven doors, all strongly secured on each side, besides a larger one of massy iron, in which it terminated.

This being likewise opened with great ease, we had next to ascend a long flight of stone steps: at the top of which, another door, studded with enormous iron nails, presented itself. Here our conductor again stopped short, paused a while, and with great solemnity repeated his former injunctions respecting silence, although there seemed but little need for this precaution, not a single word having been exchanged between us all the time.

The opening of this door was attended with much greater ceremony than any other. We likewise took notice that our conductor, for this purpose, made use of a different key than he had before employed; a circumstance which seemed rather ominous to the lieutenant, as I could plainly perceive, by several significant looks which he cast both at the count and myself. We had, however, gone too far to recede. A narrow passage, in which it was impossible to stand upright, conducted us to an iron trap-door, opening upon a second flight of steps. There we descended, and found ourselves in a gloomy dungeon of a considerable size; dark as the shades of midnight, and damp as the falling dews, when Sol withdraws his cheer-

ing rays. Fronting the staircase, and on each side, appeared another formidable door.

Advancing into the middle of this dismal place, the sage made a signal for us to range ourselves round him. Hereupon, the ground was bestrewed with red sand, in which he, as before, described *three* magic circles with his wand, and, opening his books, began to read softly, with great agitation of body. Then throwing his book upon the ground, he waved his wand in air, turned himself round with surprising velocity, and thrice pronounced, with a loud and dreadful voice, the same mystic word which he had formerly made use of.

The whole dungeon instantly appeared on fire : the forked lightnings, reverberating from the wall, flashed with dreadful impetuosity in our faces, succeeded with peals of thunder, that seemed to forebode the total dissolution of nature. Earth felt the potent shock, and trembled to its centre : all the doors of our prison flew open with a noise louder than the loudest thunder : above us and around us shook the Gothic pile, threatening to overwhelm us beneath its ruins. At the same time, our lamp went out, and in its stead was seen a blue sulphureous flame hovering over the steps of the stone staircase, from whence it now began to roll itself down. Hollow groans, and the dismal clanking of chains, invaded our ears. Terror, beyond the power of language to describe, laid hold of us.

As the noise drew nearer, the sage placed himself with his face towards the stone staircase, and soon we saw, with horror inexpressible, a grim and ghastly figure, of uncommon magnitude, descending down the steps. A double row of chains were fastened to his feet and hands, which, rattling at every step he took, grated harsh infernal thunder in our ears. His garment appeared as if it had been newly dipped in blood ; his right eyeball was forced out of its socket, and the upper part of his skull was shattered to pieces. Thus, horrible to behold, he approached, with furious mien, the outer circles, foaming at the mouth, and grinding his teeth like the savage fierce Hyrcanian tiger. The sage stretched forth his wand, and with authoritative voice addressed the spectre : "Stay here, accursed wretch!" he said, "and tell me who thou art ?"

"A spirit of the damned!" replied the spectre, trembling.

Sage. Hell, then, is fittest for thee! What business brings thee hither?

Spirit. To seek deliverance from its flames.

Sage. On what conditions hopest thou to attain this?

Spirit. None, none, alas! except my wife's forgiveness.

Sage. Is that thy only hope? Then back to hell—back to thy proper punishment—Away! fly! fly with thy infernal troop; nor ever more presume to violate the peace of this neighbourhood. Behold yon mystic book, and tremble!

At these words the sage pointed to the opposite door of the dungeon: reluctantly the spectre bowed submission, and retreated. Instantly the vault appeared the second time in flames. Louder and more awful roared the thunder: all the doors fell to with horrible recoil: dreadful groans resounded in our ears: frightful apparitions glided along the walls, which, shaking with the deep-mouthed thunder, threatened us with immediate destruction.

A scene like this might well strike terror into the stoutest heart. We remained a long time in a state of stupefaction, from which we however gradually recovered, as the lightnings ceased to flash, and the hoarse rebellious thunder abated its fury. The blue sulphureous flame no longer rolled itself down the stone staircase; darkness worse than Egyptian enveloped us around, hideous groans and lamentations rendering the gloomy silence of the place still more awful and tremendous.

These likewise gradually dying away, we were, if possible, still more terrified and alarmed by the hoarse music of the winding horn, and the dashing of horses' hoofs, which now resounded dreadfully in the echoing air. Roused by the well-known sound, from the state of insensibility in which we lay, we discovered with horror our hopeless situation. Bewildered in a gloomy subterraneous dungeon, surrounded with impenetrable darkness, and nearly suffocated with a strong sulphureous vapour that pervaded the place, it tended not a little to aggravate the horrors of the scene, that each of us, ignorant of the presence of the rest, supposed himself deserted and alone. Long time was it before I could recover sufficient fortitude to grope about me; nor was I less perplexed which way to steer my doubtful

course, than the mariner that tosses without compass on the boundless deep, whilst night invests the pole, and not a star is seen in the spacious firmament of heaven.

In this uncertainty I felt myself suddenly seized by the hand. Reason had not yet resumed her empire over my mind; my imagination was still too much heated with the strange scenes I had just witnessed, to form any cool deliberation; and fancying myself actually under the influence of enchantment, I started back with a fearful shriek, not less appalled than if the grisly king of terrors himself had laid his icy hand upon me!

"Don't be alarmed," exclaimed the well-known voice of the lieutenant; and instantly my fears fell, like a heavy stone, from my heart. At the same time, I had the pleasure to hear the count speak. We presently joined him, and, holding fast by the skirts of our coats, that we might not be separated again, endeavoured to grope our way to the staircase.

In this design, after many fruitless attempts, we had at length the good fortune to succeed. Never did panting lover mount the staircase leading to the apartment of his mistress with greater alacrity than we displayed in climbing up these steps. But how shall I express the horror and disappointment we experienced on finding the trap-door fastened against us? The lieutenant, who on this as on all other occasions acted as our leader, after communicating this unwelcome intelligence, proposed that, instead of giving ourselves up for lost, we should try our united strength in forcing it open. Every nerve, accordingly, was strained to accomplish a purpose so devoutly to be wished, but all in vain;—the door defied our utmost efforts.

Equally unsuccessful were we in our endeavours to make ourselves heard by the lieutenant's servant, whom we had left fast asleep in the hall on the arrival of the pilgrim, as related before. In vain did we exalt our voices, till our very throats were hoarse with bawling: in vain did echo repeat his name, in long reiterated peals, through the spacious untenanted apartments: in vain, with hands and knees, did we strike against the iron door, till the blood began to trickle down with the blows;—no pleasing sound of human footsteps saluted our longing ears.

"Deuce take the lazy rascal!"—exclaimed the lieutenant, tired with the double fatigue of bawling and thumping against the door—"I question whether the last trump itself would be powerful enough to arouse him; and we may fairly roar our lungs out at this rate, without doing any manner of good. Rather let us sit down upon these steps, and listen till he begins to walk about in search of us, as no doubt he will do when he awakes, and finds us missing."

This advice was immediately put in execution; though, for my own part, I must acknowledge that I had little hope of ever seeing the servant again. I judged it, however, prudent to conceal as much as possible my suspicions, and the lieutenant, likewise dissembling his anxiety, began to discourse upon the strange scenes we had just witnessed; but, in spite of his utmost efforts, was not able to assume his wonted gaiety and unconcern. The count and myself made little or no reply, our thoughts being too much engrossed with the probable danger of our present situation: the lieutenant soon found it impossible to disguise his apprehensions any longer; and in this miserable state of horror and alarm we continued, as nearly as I can guess, upwards of an hour, without exchanging a single word. Nothing but the gentle breath of respiration disturbed the gloomy silence that reigned around.

Thus things continued, till the natural impetuosity of the lieutenant could contain itself no longer; wherefore, making a fresh attempt to engage us in conversation, he demanded, whether we were all in a league with his servant, and were sleeping for a wager? But though the agitation of our minds effectually repulsed the most distant advances of sleep, we were equally incapable of joining in discourse, and, urged by that strong propensity in human nature which renders man a genuine *Heautontimoroumenos*,* and inclines the mind to take a strange delight in tormenting itself, and brooding over its misfortunes and calamities, we still remained silent for nearly two hours longer, feasting our troubled thoughts with ideal and anticipated sorrows.

"Damn me, if I hold it out any longer!" exclaimed the lieutenant, in a kind of frenzy, "that cursed rascal of mine can never

* The name given to one of Terence's plays. The word is originally Greek, and signifies a *self-tormentor*.

sleep at such a devil of a rate as this. But were he even as fast as our great grandfather Adam when his precious rib was taken from his side, I think I'll manage to open his eyes for him."

With these words he began to stamp and roar, as though his design had actually been nothing less than to anticipate the day of general resurrection. The count and myself, seconding him with might and main in his pious intentions, joined lustily in the rough chorus—but all to no purpose; no answer was returned—no tread of footsteps could be heard. Exhausted with fatigue, we were fain to desist; and, once more seating ourselves upon the stone steps, our patience was again put to the test, in waiting till the servant should think proper to awake.

After two or three hours spent in fruitless expectation—

"I should be very sorry, gentlemen," began the lieutenant, addressing us in a firm indignant tone of voice, "to torture either you or myself with groundless apprehensions. But, from the complexion of circumstances, our destruction in this dismal dungeon appears inevitable. As men, however, who have nothing worse than what already awaits us to dread, let us borrow hope and courage from despair; and rather let us perish in a bold attempt to regain our liberty, than calmly submit to a lingering death, which resolution and perseverance may still, perhaps, enable us to escape. Though this proud door defies our utmost and united efforts, some other opening may, perhaps, be found; at least, the chance, at any rate, is worth the trial."

Without waiting for our reply, the lieutenant began to descend the steps. We followed his example, and returned to the dismal dungeon from which we sought to escape. Each taking a different direction, we groped about in quest of some friendly avenue that might afford us egress.

In any other situation, the whimsical manner in which we frequently met together might well have excited our risibility. Sometimes we laid hold of each other by the feet and hands, or, running foul, came tumbling to the ground together. At other times, our noses met in rude contact with the opposing walls, or our shins were

kicked bloody against the loose bricks and rubbish that lay scattered up and down the place. But all our efforts proved abortive. Faint and exhausted, I at length stretched myself out upon the ground, and, more concerned about the safety of the count than my own, began to load myself with bitter reproaches, for having, through my indiscreet compliance, precipitated my pupil into inevitable ruin and destruction,—into the necessity of dying a lingering death in a subterraneous dungeon.

Meanwhile that I was indulging these disagreeable reflections, the lieutenant and count continued their researches, as I could easily distinguish by the sound of their feet, which echoed dreadfully through the dismal vault. Neither of them spoke a word, but groped about, for some time, in gloomy and profound silence. At length, the steps of one of my unhappy comrades ceased to be heard.

"Where are you both?" cried the lieutenant, greatly agitated and alarmed.

"For my part, I am here," was the reply;—"but where, pray, is the count?"

We both joined in calling after him, and roared out at least as loud and lustily as we had done some hours before in search of the lieutenant's servant. The count, however, returned no manner of answer. My fears and apprehensions for his safety were now doubly increased;—I was in a condition little short of positive distraction. Suddenly a hollow rattling noise was heard at some distance, and instantly a faint glimmering light began to diffuse itself in the corner of our dungeon.

Transported with this discovery, the lieutenant and myself directed our steps towards the place from whence the light seemed to proceed. We found, to our unspeakable joy, one of the iron doors of our prison open, through which we entered into a long passage, arched over with brick, at the extremity of which, at a considerable distance, appeared the welcome light of day. This passage led us by a gradual descent to a short flight of steps, opening into a spacious apartment, the flooring of which was broken through near the entrance; and through this aperture it was that the light issued. Looking down in

hopes of making fresh discoveries, we saw with horror the count stretched at full length upon a heap of mouldering straw, to all appearance lifeless and insensible.

The height from which he had tumbled might be about fourteen feet, but, had it been double that number, I should not have hesitated a moment in jumping after him. The lieutenant followed my example, and, seizing the count by the arms, we began to shake him lustily with might and main, till he discovered symptoms of remaining life. Our joint endeavours soon restored him to a perfect possession of his faculties; when it appeared that, the fright excepted, he had sustained no material injury. From his relation we learnt, that having accidentally groped his way to the door on the left hand, and finding it yield to his push (most probably the lock had failed to fly back, at the time when the doors of the dungeon shut upon us, as related before), he continued to descend the passage, till, falling from the staircase upon the floor of the apartment to which it led, the rotten boards, not able to sustain his weight, had broken under him, and thereby precipitated him into the place where we now found him.

This place, from its present appearance, had most probably been used in former times for a stable. It had two round windows in the wall, secured with iron gratings, through which the light could barely find admission. We perceived a wooden door in one corner, against which we pushed with our united efforts, and presently the rotten boards fell tumbling in pieces at our feet.

A hollow subterraneous passage conducted us by a gradual ascent to a trap-door, which opened into the garden at the back of the castle. Our joy at once more beholding the welcome face of day is beyond the power of language to describe; we embraced each other with the most transporting ardour, and mutual congratulations on our narrow escape from the jaws of death; and, being already sufficiently acquainted with the walks of the garden, which we explored on our first visit to the castle, we easily regained the hall, where we had left the lieutenant's servant fast asleep the preceding night. Table and benches were still standing, but no signs of John could we possibly discover.

"The fellow, no doubt, has made his escape to the inn!" was the lieutenant's opinion, after we had in vain made every apartment of the castle echo with his name. We accordingly posted back to the inn, thanking God that he had not punished our curiosity more severely, as we took our leave of the haunted castle.

On our arrival at the inn, we found our landlord encompassed with a whole troop of the inhabitants of the village, who, it seems, had come to inquire after us; the ghosts having made such a horrible uproar in the place the preceding night, that they all, with one accord, gave us up for lost, and almost dreaded to inquire after our fate. Great, therefore, was their astonishment at seeing us enter so suddenly into their midst. Every one, as with common consent, put his hand to his hat, and reverently bade us welcome, falling foul upon us, at the same time, with an infinite multitude of questions relative to last night's adventures. This time, however, the lieutenant had little inclination to divert himself with practising upon their simplicity; his answers were short and unsatisfactory, and, turning round to the landlord, he endeavoured to put an end to their impertinence by inquiring after his servant.

"I have seen nothing of him since yesterday," was the reply.

"Are the horses safe?" demanded the lieutenant.

"As safe and well as good stabling and the best of corn can make them: it is hardly ten minutes since I fed them myself."

With a look that sufficiently indicated his surprise and embarrassment, the lieutenant regarded us steadfastly all round; then addressing himself to the peasants, he offered them a handsome reward to explore the neighbourhood in search of his servant. Every one testified his readiness to serve him, and eagerly sat out in the pursuit; but, after a long and fruitless search, they all returned with the unwelcome intelligence, that no traces of him were to be found.

As we had no hopes of seeing the lost fugitive any more, and were by no means willing to repeat our visits to the haunted castle, we resolved to pursue our journey immediately after dinner, and accordingly gave the necessary orders for our departure. At parting, our landlord and the peasants could not refrain from tears, so much were they prepossessed in our favour; we made them a decent present to

drink our healths, and set off with the good wishes of the whole neighbourhood.

The lieutenant being better acquainted with the Black Forest than ourselves, undertook to lead the way: we followed his guidance, and soon cleared this terrible desert, without meeting with any fresh adventures. The following evening he took his leave of us, being in haste to rejoin the party to which he belonged. We parted with the utmost reluctance, and with mutual assurances of friendship and esteem. As he gave us his hand, "Accept, gentlemen (he began), my sincerest thanks for your faithful assistance and co-operation in encountering the most dreadful adventure I ever yet had occasion to experience in the whole course of my life. Should I ever be so fortunate as to obtain any further light respecting this intricate affair (and you may rest assured that I will exert my utmost endeavours to obtain satisfactory information, at some future period), I shall consider it my duty to communicate the particulars to you. On your side I request the same, in case you should be beforehand with me in your discoveries: meanwhile, accept of my best wishes, and whenever you call to mind the twenty-third of September, 1750, let the Danish lieutenant have a place likewise in your remembrance."

Founded on fact, and sanctioned by experience, it is to be hoped that this history will meet with a more favourable reception than exploded romances of giants and enchanters, than fairy tales or Persian fables; which, by being destitute of probability as well as truth, must prove insipid and disgusting to every reader of sentiment and taste. For, if any thing can render greater interest to a narrative, it is the conviction that such things have actually occurred.

ILLUSTRATION, No. II.

THE SCENE OF THE INCANTATION.

CIRCLE I.—PART II.

The Tale of Der Freischutz.

FROM THE GERMAN.

THE chief personages in this remarkable tale, are Bertram, an old forester of Linden; Anne, his wife; Kate, their daughter; William, her sweetheart; Robert, his rival; a mysterious stranger, with a wooden leg; and the devil. Bertram is in the vassalage of Duke somebody, and possesses a farm, which has been in the family for more than two hundred years. The farm was first granted to one Kuno, Bertram's great grandfather's father, as a reward for his having performed an extraordinary feat as a marksman. This dexterity brought upon Kuno the envy and ill-will of his neighbours; from which, it seems, the world was just as wicked two hundred years ago as it is at the present time. Well, these abominable neighbours did

what many of our own neighbours would do under similar circumstances; they endeavoured to persuade the duke that Kuno's shot had hit the mark through witchcraft and black arts. So hereupon a regulation was made, and from this the custom came, that every descendant of Kuno must undergo a trial, and fire what they call his probationary shot, before he is admitted tenant.

Bertram, having no son, naturally looked forward to some clever fellow for a son-in-law, laying it down as a law, that the being a good shot was an indispensable qualification in him who should hope to become the husband of his daughter. In looking round, as all prudent fathers ought to do, for such an appendage to Kate's comforts (we consider it highly improper to leave these matters to the daughters themselves), his glance fell upon Robert the hunter, and—there it rested. Well, Robert was to be the husband, and would have been, but for one trifling circumstance. Kate was in love with somebody else (oh! the vile creature), and this somebody else was William, the bailiff's clerk.

William's talent lay in driving a quill, but Bertram wanted a man who could drive a bullet—poor Kate wanted a husband. Bertram was incorrigible on the subject of a marksman. "But," said he, "it's not altogether Robert that I care about. I don't stand upon trifles: and, if the man is not to your taste or the girl's, why look out any other active huntsman that may take my office betimes, and give us a comfortable fire-side in our old age—Robert or not Robert, so that it be a lad of the forest;" and, taking his gun, off he trudged to the forest. This was a very necessary measure, in order to avoid the long arguments of Anne in favour of her daughter and William. Scarcely had he turned the corner of the house, when a rosy light-haired face looked in at the door. It was Katherine: smiling and blushing, she stopped for a moment in agitation, and said:—"Have you succeeded, mother? was it *yes*, dear mother?" Then, bounding into the room, she fell on her mother's neck for an answer.

"Ah, Kate, be not too confident when thou shouldst be prepared for the worst: thy father is a good man, as good as ever stepped, but he has his fancies; and he is resolved to give thee to none but a hun-

ter: he has set his heart upon it; and he'll not go from his word; I know him too well."

Katherine wept, and vowed she would rather die than part from her William; whilst her mother comforted and scolded her by turns, and at length ended by joining her tears to her daughter's. At this moment, in stepped William himself, who was soon told Bertram's determination relative to his future son-in-law; and, for the first time, learned that the old man, simply with a view to the reversionary interest in his place as forester, insisted on Kate's looking out for a husband who understood hunting. William now explained to them that he had formerly been apprenticed to his uncle, Finsterbuch, the forester-general; "and," said he, "if your father wants a huntsman, let me die if I wont quit my clerkship this instant, and take to my gun and the forest."

This declaration pleased the mother and daughter exceedingly, and off William started to find out Bertram, and make known to him his determination. This he appears to have done most effectually; for, on the old man's return, he exclaimed, "Upon my soul, but this William's a fine fellow! Who the deuce would have ever looked for such a good shot in the flourisher of a crow-quill? Well, to-morrow I shall speak with the bailiff myself, for it would be a sad pity if he were not to pursue the noble profession of hunting."

In a fortnight, William, who had acquitted himself so well in the capacity of a huntsman, received Bertram's formal consent to his marriage with Katherine. This promise, however, was to be kept secret until the day of the probationary shot. As this important day approached, William began to fail in his skill as a marksman; and, though he redoubled his attention and diligence, he nearly missed every shot. An old huntsman, called Rudolph, swore there was a spell in the affair. This opinion was laughed at; "but," said Rudolph, "take my word for it, William, it is just what I tell you. Go some Friday at midnight to a cross-road, and make a circle round about you with a ramrod or a bloody sword; bless it three times in the same words the priest uses, but in the name of Samiel"—

"Hush!" interrupted the forester angrily: "dost know what

that name is? why, he's one of Satan's host. God keep thee and all Christians out of his power!"

William crossed himself, and would hear no more; but Rudolph persisted in his opinion. All night long he continued to clean his gun, to examine the screws, the spring, and every part of the lock and barrel; and, at break of day, he sallied forth to try his luck once more. But all in vain: his pains were thrown away, and so were his bullets. Cursing his hard fate, he threw himself despondingly beneath a tree; at that moment a rustling was heard in the bushes, and out limped an old soldier with a wooden leg.

"Good morning to you, comrade," said the soldier, "why so gloomy, why so gloomy? Is it body or purse that's ailing,—health or wealth is it that you're sighing for? Or has somebody put a charm upon your gun? Come, give us a bit of tobacco; and let's have a little chat together."

With a surly air, William gave him what he asked for, and the soldier threw himself by his side on the grass. The conversation fell on hunting, and William related his own bad luck. "Let me see your gun," said the soldier. "Ah! I thought so: this gun has been charmed, and you'll never get a true aim with it again: and, more than that, let me tell you, if the charm was laid according to the rules of art, you'll have no better luck with any other gun you take in hand."

William shuddered; but the stranger offered to bring the question to a simple test. "Now, here," said he, "for instance, is a ball that cannot fail to go true; because it's a gifted ball, and is proof against all the arts of darkness. Just try it now. I'll answer for it." William loaded his piece, and levelled at a large bird of prey, which hovered at an immense height above the forest, like a speck. He fired: the black speck was seen rapidly descending, and a great vulture fell bleeding to the ground.

"Oh! that's nothing at all," said the soldier, observing the speechless astonishment of his companion, "not worth speaking of. It's no such great matter to learn how to cast balls as good as these: little more is wanted than some slight matter of skill, and a stout heart; for the work must be done in the night. I'll teach you and

welcome, if we should meet again. Meantime, here's a few braces of my balls for you," and, so saying, he limped off. Filled with astonishment, William tried a second of the balls, and again he hit an object at an incredible distance: he then charged with his ordinary balls, and missed the broadest and most obvious mark. On this second trial, he determined to go after the old soldier; but the soldier had disappeared in the depths of the forest.

In a few days, William had so familiarized himself to the use of his enchanted balls, that he no longer regarded them with those misgivings which he had at first felt in firing them. But his stock of balls was at length exhausted, and day after day he watched with intense anxiety for his old acquaintance, the soldier, with the wooden leg, or rather for the wooden leg with a soldier on it. His search, however, was without success. Nobody of whom he inquired had seen any such man as he had described. "Be it so, then!" said William internally; "the days that remain for my purpose are numbered. This very night I will go to the cross-road in the forest. It is a lonely spot; nobody will be there to witness my nocturnal labours: and I'll take care not to quit the circle till my work is done."

William provided himself with lead, bullet-mould, coals, and all other requisites, that he might be enabled to slip out of the house after supper; but the old forester prevented him from leaving the house that evening. The second night came, but, unfortunately, an uncle of William's came also, so that he was again prevented from going to the forest on his proposed awful expedition. As the clock struck twelve, he was reminded, with horror, of the business he had neglected. "Just one night more," thought he, "one single night remains; to-morrow, or never!" His violent agitation did not escape his uncle's notice; but the old man ascribed it to some little weariness in his nephew, and good-naturedly apologized for having engaged him so long in conversation, by pleading his early departure, which he could not possibly put off beyond the first dawn of the next morning.

The third night came. Whatever was to be done must be done, for the next was the day of trial. From morning to night had old

Anne, with her daughter Kate, bustled about the house, to make arrangements for the suitable reception of her dignified guest, the commissioner. At nightfall every thing was ready. Anne embraced William on his return from the forest, and, for the first time, saluted him with the endearing name of son. The eyes of Kate sparkled with the tender emotions of a youthful bride. The table was decked with festal flowers, and viands more luxurious than usual were brought out by the mother.

"This night," said Bertram, "we will keep the bridal feast: to-morrow we shall not be alone, and cannot, therefore, sit so confidentially and affectionately together; let us be happy then—as happy as if all the pleasures of our lives were to be crowded into this one night."

This was, no doubt, an exceedingly pleasant arrangement to every body, except William. The clock struck nine. William's heart beat violently. He sought for some pretext for withdrawing, but in vain: what pretext could a man find for quitting his young bride on their bridal festival? Time flew faster than an arrow: in the arms of love, that should have crowned him with happiness, he suffered the pangs of martyrdom. Ten o'clock was now past, and the decisive moment was at hand. Without taking leave, William stole from the side of his bride: already he was outside the house, with his implements of labour, when old Anne came after him. "Whither away, William, at this time of night?" asked she, anxiously. "I shot a deer, and forgot it in my hurry," was the answer. In vain she begged him to stay: all her entreaties were flung away, and even the tender caresses of Kate, whose mind misgave her, that some mystery lay buried in his hurry and agitation. William tore himself from them both, and hastened to the forest. The moon was in the wane, and, at this time, was rising, and resting with a dim red orb upon the horizon. Gloomy clouds were flying overhead, and at intervals darkened the whole country, which, by fits, the moon again lit up. The silvery birches and the aspen trees rose like apparations in the forest; and the poplars seemed to William's fevered visions pale shadowy forms that beckoned him to retire.

He stepped forwards with long strides; the wind drove the agi-

tated clouds again over the face of the moon, and William plunged into the thickest gloom of the forest.

At length he stood upon the crossway. At length the magic circle was drawn, the skulls were fixed, and the bones were laid round about. The moon buried itself deeper and deeper in the clouds; and no light was shed upon the midnight deed, except from the red lurid gleam of the fire, that waxed and waned by fits, under the gusty squalls of the wind. A remote church-clock proclaimed that it was now within a quarter of eleven. William put the ladle upon the fire, and threw in the lead, together with three bullets, which had already hit the mark once, a practice amongst those who cast the "fatal bullets," which he remembered to have heard mentioned in his apprenticeship. In the forest was now heard a pattering of rain. At intervals came flitting motions of owls, bats, and other light-shunning creatures, scared by the sudden gleams of the fire; some, dropping from the surrounding boughs, placed themselves on the magic circle, where, by their low dull croaking, they seemed holding dialogues, in some unknown tongue, with the dead men's skulls. Their numbers increased; and amongst them were indistinct outlines of misty forms, that went and came, some with brutal, some with human faces. Their vapoury lineaments fluctuated and obeyed the motions of the wind. One only stood unchanged, and like a shadow near to the circle, and settled the sad light of its eyes steadfastly upon William. Sometimes it would raise its pale hands, and seem to sigh; and, when it raised its hands, the fire would burn more sullenly; but a gray owl would then fan with his wings, and rekindle the decaying embers. William averted his eyes; for the countenance of his buried mother seemed to look out from the cloudy figure, with piteous expressions of unutterable anguish. Suddenly it struck eleven, and then the shadow vanished, with the action of one who prays and breathes up sighs to heaven. The owls and the night-ravens flitted croaking about; and the skulls and bones rattled beneath their wings. William kneeled down on his coaly hearth; and, with the last stroke of eleven, out fell the first bullet.

In this way William proceeded to cast sixty-three bullets, that being the number necessary to complete the charm. With each bullet

THE SEVENTH BULLET.

DER FREISCHUTZ.

THE GRAND SCENE OF THE INCANTATION.

London. William Charlton Wright. 65. Pater Noster Row.

the horror of the scene increased; and, as the last was thrown out of the mould, the owls threw the skulls and bones confusedly together, and flew away; the fire went out; and William sank exhausted to the ground.

Now came up slowly a horseman upon a black horse. He stopped at the effaced outline of the magic circle, and spoke thus: "Thou hast stood thy trial well: what wouldst thou have of me?"

"Nothing of thee, nothing at all," said William: "what I want, I have prepared for myself."

"Aye, but with my help: therefore, part belongs to me."

"By no means, by no means: I bargained for no help; I summoned thee not."

The horseman laughed scornfully; "Thou art bolder," said he, "than such as thou art wont to be. Take the balls which thou hast cast: sixty for thee, three for me; the sixty go true, the three go askew: all will be plain, when we meet again."

William averted his face: "I will never meet thee again," said he —"leave me."

"Why turnest thou away?" said the stranger, with a dreadful laugh: "dost know me?"

"No, no," said William, shuddering: "I know thee not! I wish not to know thee. Be thou who thou mayest, leave me!"

William returned home dreadfully frightened; but he was now in possession of the balls, which, with the exception of Kate, was all he seemed to stand in need of. The day at length dawned on which William was to shoot for the prize. The ducal commissioner arrived, and proposed a little hunting-excursion with the young forester, previous to the ultimate trial of his skill. The party set out, and William acquitted himself most honourably.

The hunting-party returned. The commissioner was inexhaustible in William's praise. "After such proofs of skill," said he, "it seems ridiculous that I should call for any other test: but, to satisfy old ordinances, we are sometimes obliged to do more than is absolutely needful; and so we will despatch the matter as briefly as possible. Yonder is a dove sitting on that pillar: level, and bring her down."

"Oh! not *that*—not *that*, for God's sake, William," cried

Katherine, hastening to the spot, "shoot not, for God's sake, at the dove. Ah! William, last night I dreamed that I was a white dove; and my mother put a ring about my neck; then came you, and in a moment my mother was covered with blood."

William drew back his piece, which he had already levelled: but the commissioner laughed. "Eh, what?" said he, "so timorous? That will never do for a forester's wife: courage, young bride, courage!—Or stay, may be the dove is a pet dove of your own?"

"No," said Katherine, but the dream has sadly sunk my spirits." "Well, then," said the commissioner, "if that's all, pluck 'em up again! and so fire away, Mr. Forester."

He fired: and at the same instant, with a piercing shriek, fell Katherine to the ground.

"Strange girl," said the commissioner, fancying that she had fallen only from panic, and raised her up: but a stream of blood flowed down her face; her forehead was shattered; and a bullet lay sunk in the wound.

"What's the matter?" exclaimed William, as the cry resounded behind him. He turned, and saw Kate, with a deadly paleness, lying stretched in her blood. By her side stood the old wooden-leg, laughing in fiendish mockery, and snarling out—"Sixty go true, three go askew." In the madness of wrath, William drew his hanger, and made a thrust at the hideous creature. "Accursed devil!" cried he, in tones of despair, "is it thus thou hast deluded me?" More he had no power to utter; for he sank insensible to the ground, close by his bleeding bride.

The commissioner and the priest sought vainly to speak comfort to the desolate parents. Scarcely had the aged mother laid the ominous funeral garland upon the bosom of her daughter's corpse, when she swept away the last tears of her unfathomable grief. The solitary father soon followed her. William, the fatal marksman, wore away his days in a madhouse.

AWFUL APPEARANCE OF AN EVIL SPIRIT TO THE LADY OF THE CONSTABLE OF FRANCE.

In the Duke of Sully's Memoirs, book the tenth, there is a very remarkable account concerning the lady of the constable of France, then (in the year 1595) in the flower of her age, and supposed to be one of the most beautiful women in Europe. The account was given by several ladies who were then at her house.

She was conversing cheerfully with them in her closet, when one of her women came in, who seemed to be under great emotion, and said, "My lady, a gentleman is just entering your antechamber, who is very tall, and quite black, and desires to speak with you. He says it is about affairs of great consequence, which he cannot communicate to any but you."

At every circumstance relating to this extraordinary courier, which the woman was ordered to describe minutely, the lady was seen to turn pale, and was so oppressed with horror, that she was hardly able to tell her woman to entreat the gentleman, in her name, to defer his visit to another time. This message she delivered; but he answered in a tone which filled her with astonishment, "If your lady will not come to me, I will go and seek her in her closet." At last she resolved to go to him, but with all the marks of dismay and deep despair.

In a short time she returned to her company, bathed in tears, and half dead with dismay. She was able only to speak a few words to take leave of them, particularly the three ladies who were her friends, and to assure them she should never see them more.

That instant she was seized with exquisite pains—all her beauty was gone—every feature of her face was changed, and she became a spectacle of horror. At the end of three days she died, in the utmost agonies both of body and mind.

Of this story (the duke gravely adds) the wise thought as they ought to think!—Suppose the story to be true; suppose it be related just as it occurred (and there is no shadow of reason to imagine the contrary), all wise men ought to think, that God permitted an evil spirit to put an end to the life of an evil woman.

ILLUSTRATION, No. III.

CIRCLE I.—SECT. II.

Valmondi,

OR THE UNHALLOWED SEPULCHRE;

A Supernatural Romance, by Mr. Maturin. *

The foundation of the extraordinary production on which the drama of Valmondi is built, is as remarkable as the superstructure itself. A passage in one of Maturin's Sermons runs thus: "At this

* A drama has been founded upon this tale, but our artist has eclipsed the scene-painter and property-man. The demon in the original tale is described as ascending with his victim imperceptibly beyond the bounds of vision. No egress from the apartment could possibly have been effected; yet "When his associates hastened together to the apartment, it was empty—not a vestige of its last inhabitant remained."—Ed.

moment is there one of us present, however we may have departed from the Lord, disobeyed his will, and disregarded his word,—is there one of us who would, at this moment, accept all that man could bestow, or earth afford, to resign the hope of his salvation? There is not one—not such a fool on earth, were *the Enemy of Mankind* to traverse it with the offer."

This passage, it seems, suggested the idea of a powerful and not sufficiently known, or duly appreciated novel,—Melmoth the Wanderer,—a work abounding with transcendent beauty, both of conception, of imagery, and of language: containing episode of character and intensity of interest, scarcely, if at all, to be equalled in the wide circle of romance; pictures of *actual life* nowhere to be found of equal and fearful effect. The novel itself possesses, to our best feelings, something of a still more imperative nature: its author, an exemplary, and we are bound to believe, a respected functionary of our religion, states distinctly in his preface, that he is compelled to write novels to insure the *means of subsistence*, denied him by the imposed poverty of his profession!

On Melmoth, as Maturin has produced it, is founded a busy, showy, most expensive, and, we are bound to say, an effective drama, which the management of the Adelphi Theatre has christened Valmondi.

The story hinges on the fearful, although somewhat hacknied circumstance in dramatic concerns, of an ambitious and self-willed mortal exchanging his eternal welfare for temporal power, and the uncontrolled means of enjoyment, by a league with the *Arch Enemy*. The main incidents of Melmoth are necessarily violently compressed in order to condense a story occupying four volumes into an entertainment of three hours, and for the character of originality, which, with all our liking of the Adelphi Theatre's version, and our warmest good wishes, we consider need not have been so anxiously sought: it is, however, obtained, and most successfully, and three hours of more rational and glowing delight can nowhere, perhaps, be spent in the presence of dramatic horrors, than in this splendid little theatre.

It would be difficult to give, within our limits, even a complete sketch, however slight, of this story, and with our splendid engrav-

ing, closely representing the last scene, and some extracts from the original story, in the glowing and energetic language of Maturin himself. The first of these is one which most impressively describes the presence of the infernal spirit in the person of the condemned and self-immolated victim. The scene is a bridal feast. "The ceremony which Father Olavida had just been performing, had cast a shade over the good father's countenance, which dispersed as he mingled among the guests. Room was soon made for him, and he happened accidentally to be seated opposite the Englishman (with Maturin, the victim of the Evil One). As the wine was presented to him, Father Olavida, a man of singular sanctity, prepared to utter a short internal prayer. He hesitated—trembled—desisted; and, putting down the wine, wiped the drops from his forehead with the sleeve of his habit. His lips moved, as if in the effort to pronounce a benediction on the company, but the effort again failed, and the change in his countenance was so fearful, that it was perceived by all the guests. So strong was the anxiety with which the company watched him, that the only sound heard in that spacious and crowded hall was the rustling of his habit, as he attempted to lift the cup to his lips once more in vain. The guests sat in astonished silence. Father Olavida alone remained standing; but at that moment the Englishman rose, and appeared determined to fix Olavida's regards by a gaze like that of fascination. Olavida rocked, reeled, grasped the arm of a page, and at last, closing his eyes for a moment, as if to escape the horrible fascination of that unearthly glare (the Englishman's eyes were observed by all the guests, from the moment of his entrance, to effuse a most fearful and preternatural lustre), exclaimed, 'Who is among us? Who? I cannot utter a blessing while he is here: I cannot feel one. Where he treads, the earth is parched! where he breathes, the air is fire! where he feeds, the food is poison! where he turns, his glance is lightning! *Who is among us? Who?*' repeated the priest, in the agony of adjuration, while his cowl fallen back, his few thin hairs around the scalp seemed alive with terrible emotion, his outspread arms, protruded from the sleeves of his habit, and extended towards the awful stranger, suggested the idea of an inspired being in the dreadful rapture of denunciation. He stood, still stood, and the Englishman, that unearthly

being, stood calmly opposite him. 'Who knows him?' exclaimed Olavida, starting apparently from a trance: 'who knows him? who brought him here?"

"The guests severally disclaimed all knowledge of the extraordinary visitor, and each asked the other in whispers, who *had* brought him there? Olavida then pointed his arm to each of the company, and asked him individually, 'Do you know him?' 'No! no! no!' was uttered with vehement emphasis by each individual. '*But I know him,*' screamed Olavida, 'by these cold drops!' and he wiped them off; 'by these convulsed joints!' and he attempted to sign the cross, but could not. He raised his voice, and, evidently speaking with increased difficulty, 'By this bread and wine, which the faithful receive as the body and blood of Christ, but which *his* presence converts into matter as viperous as the foam of the dying Judas,—by all these I know him, and *command him to be gone!* He is——he is'—— and he bent forwards as he spoke, and gazed on the Englishman with an expression which the mixture of rage, hatred, and fear, rendered terrible. All the guests rose in affright and terror at these words: the whole company now presented two singular groups, that of the amazed guests all collected together, and repeating, 'Who, what is he?' and that of the terrific and unearthly Englishman, who still stood unmoved, and seemingly immovable as a rock; and Olavida himself, who dropped DEAD in the attitude of pointing to him."

Another passage, which our engraving illustrates, will sufficiently elucidate our observations on this extraordinary piece: in the drama, it produces a stage effect really unique, and, for the extent of the theatre, we should speak but lightly of its merits, were we to stop when we say it is unprecedented in its splendour, and unrivalled in its effect.

"At the sound of their approach, he half started up, and demanded what was the hour. They told him. 'My hour is come,' said the wanderer; 'it is an hour you must neither partake nor witness: the clock of eternity is about to strike, but its knell must be unheard by mortal ears!' As he spoke they approached nearer, and saw with horror the change the last few hours had wrought on him. The

fearful lustre of his eyes had been deadened before their late interview; but now the lines of extreme age were visible in every feature. His hairs were as white as snow, his mouth had fallen in, the muscles of his face were relaxed and withered,—he was the very image of hoary decrepit debility. He started himself at the impression which his appearance visibly made on the intruders. 'You see what I feel,' he exclaimed; 'the hour then is come. I am summoned, and I must obey the summons—my master has other work for me! Men, retire! leave me alone. Whatever noises you hear in the course of the awful night that is approaching, come not near this apartment, at peril of your lives. Remember,' raising his voice, which still retained all its powers, 'remember, your lives will be the forfeit of your desperate curiosity. For the same stake I risked more than life, and lost it! Be warned, and retire!' They retired, and passed the remainder of that day without even thinking of food, from that intense and burning anxiety that seemed to prey on their very vitals. At night they retired, and, though each lay down, it was without a thought of repose: repose, indeed, would have been impossible! The sounds that soon after midnight began to issue from the apartment of the wanderer, were at first of a description not to alarm, but they were now exchanged for others of indescribable horror. In a short time, the sounds became so terrible, that scarcely had the awful warning of the wanderer power to withhold them from attempting to burst into the room. These noises were of a mixed and most indescribable kind. They could not distinguish whether they were the shrieks of supplication, or the yell of blasphemy: they hoped inwardly they might be the former. Towards morning the sounds suddenly ceased; they were stilled as in a moment. The silence that succeeded seemed to them, for a few moments, more terrible than all that preceded. After consulting each other by a glance, they hastened together to the apartment. They entered!—IT WAS EMPTY!—NOT A VESTIGE OF ITS LAST INHABITANT REMAINED, OR WAS TO BE TRACED WITHIN."

ILLUSTRATION, No. IV.

CIRCLE I.—SECT. III.

Life in Death; or, the Spectre Wife.

A GENTLEMAN of Bavaria, of a noble family, was so afflicted at the death of his wife, that, unable to bear the company of any other person, he gave himself entirely up to a solitary way of living. This was the more remarkable in him, as he had been a man of jovial habits, fond of his wine and visitors, and impatient of having his numerous indulgences contradicted. But in the same temper, perhaps, might be found the cause of his sorrow; for, though he would be impatient with his wife, as with others, yet he loved her, as one of the gentlest wills he had; and the sweet and unaffected face which she always turned round upon his anger might have been a thing more easy for him to trespass upon while living, than to forget when dead and gone. His very anger towards her, compared with that towards others, was a relief to him: and rather a wish to refresh

himself in the balmy feeling of her patience, than to make her unhappy herself, or to punish her, as some would have done, for that virtuous contrast to his own vice.

But, whether he bethought himself, after her death, that this was a very selfish mode of loving; or whether, as some thought, he had wearied out her life with habits so contrary to her own; or whether, as others reported, he had put it to a fatal risk by some lordly piece of self-will, in consequence of which she had caught a fever on the cold river during a night of festivity: he surprised even those who thought that he loved her, by the extreme bitterness of his grief. The very mention of festivity, though he was patient for the first day or two, afterwards threw him into a passion of rage; but, by degrees, even his rage followed his other old habits. He was gentle, but ever silent. He ate and drank but sufficient to keep him alive; and used to spend the greater part of the day in the spot where his wife was buried.

He was going there one evening, in a very melancholy manner, with his eyes turned towards the earth, and had just entered the rails of the burial-ground, when he was accosted by the mild voice of somebody coming to meet him. "It is a blessed evening, Sir," said the voice. The gentleman looked up. Nobody but himself was allowed to be in the place at that hour; and yet he saw, with astonishment, a young chorister approaching him. He was going to express some wonder, when, he said, the modest though assured look of the boy, and the extreme beauty of his countenance, which glowed in the setting sun before him, made an irresistible addition to the singular sweetness of his voice; and he asked him, with an involuntary calmness, and a gesture of respect, not what he did there, but what he wished. "Only to wish you all good things," answered the stranger, who had now come up; "and to give you this letter." The gentleman took the letter, and saw upon it, with a beating yet scarcely bewildered heart, the hand-writing of his wife. He raised his eyes again to speak to the boy, but he was gone. He cast them far and near round the place, but there were no traces of a passenger. He then opened the letter, and, by the divine light of the setting sun, read these words:

"To my dear husband, who sorrows for his wife.

"Otto, my husband, the soul you regret so is returned. You will know the truth of this, and be prepared with calmness to see it, by the divineness of the messenger who has passed you. You will find me sitting in the public walk, praying for you; praying that you may never more give way to those gusts of passion, and those curses against others, which divided us.

"This, with a warm hand, from the living BERTHA."

Otto (for such, it seems, was the gentleman's name) went instantly, calmly, quickly, yet with a sort of benumbed being, to the public walk. He felt, but with only a half-consciousness, as if he glided without a body. But all his spirit was awake, eager, intensely conscious. It seemed to him as if there had been but two things in the world,—Life and Death; and that Death was dead. All else appeared to have been a dream. He had awakened from a waking state, and found himself all eye, and spirit, and loco-motion. He said to himself once, as he went,—"This is not a dream. I will ask my great ancestors to-morrow to my new bridal feast, for they are alive." Otto had been calm at first, but something of old and triumphant feelings seemed again to come over him. Was he again too proud and confident? Did his earthly humours prevail again, when he thought them least upon him? We shall see.

The Bavarian arrived at the public walk. It was full of people, with their wives and children, enjoying the beauty of the evening. Something like common fear came over him, as he went in and out among them, looking at the benches on each side. It happened that there was only one person, a lady, sitting upon them. She had her veil down: and his being underwent a fierce but short convulsion as he went near her. Something had a little baffled the calmer inspiration of the angel that had accosted him; for fear prevailed at the instant, and Otto passed on. He returned before he had reached the end of the walk, and approached the lady again. She was still sitting in the same quiet posture, only he thought she looked at him. Again he passed her. On his second return, a grave and sweet courage came upon him, and, in an under but firm tone of inquiry, he said, "Bertha?" "I thought you had forgotten me," said that well-known and mellow voice, which he had seemed as far from ever

hearing again, as earth is from heaven. He took her hand, which grasped his in turn, and they walked home in silence together, the arm which was wound within his giving warmth for warmth.

The neighbours seemed to have a miraculous want of wonder at the lady's reappearance. Something was said about a mock funeral, and her having withdrawn from his company for awhile; but visitors came as before, and his wife returned to her household affairs. It was only remarked that she always looked pale and pensive. But she was more kind to all, even than before; and her pensiveness seemed rather the result of some great internal thought, than of unhappiness.

For a year or two the Bavarian retained the better temper which he had acquired. His fortunes flourished beyond his earliest ambition: the most amiable as well as noble persons of the district were frequent visitors; and people said that, to be at Otto's house must be the next thing to being in heaven. But, by degrees, his self-will returned with his prosperity. He never vented impatience on his wife; but he again began to show that the disquietude it gave her to see it vented on others was a secondary thing in his mind to the indulgence of it. Whether it was, that his grief for her loss had been rather remorse than affection, and so he held himself secure if he treated her well, or whether he was at all times rather proud of her than fond, or whatever was the cause which again set his antipathies above his sympathies, certain it was, that his old habits returned upon him: not so often indeed, but with greater violence and pride, when they did. These were the only times at which his wife was observed to show any ordinary symptoms of uneasiness.

At length, one day, some strong rebuff which he had received from an alienated neighbour threw him into such a transport of rage, that he gave way to the most bitter imprecations, crying with a loud voice—"This treatment to *me*, too? To *me!* To me, who, if the world knew all"—At these words, his wife, who had in vain laid her hand upon his, and looked him with dreary earnestness in the face, suddenly glided from the room. He, and two or three who were present, were struck with a dumb horror. They said she did not walk out, nor vanish suddenly; but glided, as one who could dispense

with the use of feet. After a moment's pause, the others proposed to him to follow her. He made a movement of despair; but they went. There was a short passage, which turned to the right into her favourite room. They knocked at the door twice or three times, and received no answer. At last, one of them gently opened it; and, looking in, they saw her, as they thought, standing before a fire, which was the only light of the room. Yet she stood so far from it, as rather to be in the middle in the room; only the face was towards the fire, and she seemed looking upon it. They addressed her, but received no answer. They stepped gently towards her, and still received none. The figure stood dumb and unmoved. At last, one of them went round in front, and instantly fell on the floor. The figure was without body: a hollow hood was left instead of a face. The clothes were standing upright by themselves.

That room was blocked up for ever, for the clothes, if it might be so, to moulder away. It was called the Room of the Lady's Figure. The house, after the gentleman's death, was long uninhabited, and at length burnt by the peasants in an insurrection. As for himself, he died about nine months after, a gentle and child-like penitent. He had never stirred from the house since; and nobody would venture to go near him, but a man who had the reputation of being a reprobate. It was from this man that the particulars of the story came first. He would distribute the gentleman's alms in great abundance to any strange poor who would accept them; for most of the neighbours held them in horror. He tried all he could to get the parents among them to let some of their little children, or a single one of them, go to see his employer. They said, he even asked it one day, with tears in his eyes, but they shuddered to think of it; and the matter was not mended when this profane person, in a fit of impatience, said, one day, that he would have a child of his own on purpose. His employer, however, died in a day or two. They did not believe a word he told them of all the Bavarian's gentleness, looking upon the latter as a sort of ogre, and upon his agent as little better, though a good-natured looking earnest kind of person. It was said, many years after, that this man had been a friend of the Bavarian's when young, and had been deserted by him; and the young believed it, whatever the old might.

CIRCLE I.—SECT. IV.

Invocation of Spirits.

The following extraordinary Fragment is extracted verbatim from a curious and original Manuscript in the British Museum.

"*Wednesday, Oct.* 16, 1585.

"At eleven o'clock at night, I and my companions having began action, at the request and full consent of all the company, we did fully agree, that we should not desist till we had brought something to completion. And having began action, and all things for the same purpose ready and fitted, we give a brief account of what followed.

"After the *first* invocation, twice or thrice repeated, there appeared two men in the farthest glass, visible to some part of the company, and not to other some: but, proceeding on, and invocating highly, there came a very great blow upon the floor, which made a very great noise; and, before it ceased, it did whirl about several times, to the astonishment and admiration of all the company. And still proceeding on, and reading further, there came something which fell pat upon the table, and from the table upon the ground, which made a smaller noise upon the floor than the other did; and so vanished. And so much for *that* night only. When action was ended, we could find nothing that was the cause of that noise, for what it was we could not tell; but, be it what it would, as it *came*, so it *went*, for we could not find any thing.

"*Thursday, October* 17*th.*

"At eleven at night we began action again; and, having performed several invocations and constraints, there appeared three sparks of fire, which broke, and were quickly gone. Next appeared a veil or curtain in the stone, of a very bright colour; which continued a great while, and so vanished. And after that appeared several black clouds, filling the glass with dark dismal show: but, immediately proceeding, and invocating higher, we had more remarkable matters; for there was thrown a great piece of tile with such a force upon the floor, that if it had hit upon the head of any of the com-

pany, it would have split their skulls. And there it lay *visibly* upon the floor before us, during the whole action. Immediately after, came another great blow upon the floor, visible to all, which made a very great noise and rattling; which, after action, we perceived to be a great piece of earth tile, which did make the company very much to admire how it came there, it being very wet, as if it had newly come out of the earth. But proceeding yet higher, and invocating at large, there appeared a thing like unto a fly, which hovered and flew all over the lamps and receptacles a great while. At last, it flew down upon the table, and run upon the *seal* of the spirit, and there, visibly to us all, did not leave one line nor scroll in the seal unsearched, but run over it all, and then whirled round several times together, and likewise run over every line of the *bond*, and likewise run over the petition, and thoroughly searched all our writings, and viewed our concerns, at large, as they lay. Presently after, appeared *six* large flies, which hovered all around the other fly; and so all vanished at once, and were never seen after. After that, appeared several shapes of black, gleaming up and down the room, but quickly vanished. After this, something fell again, with a great noise, near the table, and there whirled up and down the room for a great while together, and also vanished, and was never seen again, nor ever could we find what it was.

"The time being spent, and our action almost over, we licensed the spirits to depart to their orders, at which time there was such a noise and such a rattling upon the top of the house, as if a cart and horses had run from one end of the house to the other; and so we gave over, for that action.

"*Friday, October 18th.*

"At eleven o'clock at night, we began action again: and, before we were well seated in the circle, undoubtedly they were with us; for, from the fuming-pan, which stood upon the table, there came several flashes of fire, one after another, and a pretty long space between each flash; and between every flash a blaze as blue as steel, and such a strong and infernal stink of brimstone issued from thence as was ready to choke us all. Whereupon, falling upon high action, immediately appeared a great flint stone, which came upon

the floor with such a force, that the floor shaked; and, immediately after, proceeding farther and constraining higher, there descended a pebble down, which broke our bottle of red ink all in pieces standing upon the table before us all. And, after a little space longer, there appeared two acorns upon the table, which, with the pebble, lay visibly before us, during the whole action. After this, appeared in the stone which stood in the midst, a thing like unto a crocodile, turning and twisting upon the table, around the glass, which, before action was done, turned to the shape of a perfect man, and so vanished. But, being resolute, and resolved to force them to *visible* appearance, moving something nearer the edge of the circle than I ought to have done, I had like to have been nipped out, for some part of my book, hanging over the circle, had such a blow which beat the book quite out of my hand, to the farther part of the room, and almost beat me over; which all the company saw, and beheld with great wonder. After which pretty feat, there came to our hearing the sweetest harmony of music that we ever heard, which continued some time, but no louder than the humming of an humble bee; which we could not suppose to be any thing but for joy that they had hindered our proceedings, by beating the book out of my hand, and spoiling the heighth of our action for that time; which, in all likelihood was so, for, immediately after our book was gone, what we before looked for quickly came; for there were several gleams all around the room, and especially at one end of the room appeared something of a whitish color, but did not continue long: but quickly after this there came a great black bowl, which swiftly ran quite round the circle, and so vanished; and so we gave over for that time.

"But take notice, that the next morning, after that action, I and my companions walking towards a wood, where we supposed the treasure to be laid and hidden, we there were all amazed and astonished; for, by the side of an alder, near a well (which some of my companions, in searching and digging for the treasure, chanced to find a former time, but which at this time was a very fine spring), there, afar off, before any of us came near the place, was brought and laid our glass ball, that stood in the middle of our other glasses upon the

table the night before, with all the matter of appearance in it (and there left standing upon the table when we left the room from action), at the root of the alder, which we all knew to be our's; but coming home we proved it to be so, for, entering the room, which was locked, we found our middle glass wanting. It was gone, but the pedestal whereon it stood left behind, to our great wonder and astonishment. This wood was a full mile from our place of action.

"*Wednesday, October* 23*d.*

"At eleven o'clock at night, we began action again; and, after some time, we perceived at least *eleven* acorns come upon the table with great force, and made such rattling and flying about the room, that we were all astonished; for, in short, some of our company did not know whether to stand or run; for afterwards descended a great stone, into the consecrated water, which made the water to flash all our concerns."

The foregoing fragment is copied out of a transcript of "Dee's Conferences with Angels," but is no part of the Conferences, but written at the latter end thereof. The *whole* transcript was made by Elias Ashmole, Esq. from the original MSS. and is No. 3677 in the Sloanian Library of MSS. in the British Museum.

CIRCLE I.—SECT V.

The Magic Dice,

AN AWFUL NARRATION.

FROM THE GERMAN.

For more than one hundred and fifty years had the family of Schroll been settled at Taubendorf; and generally respected for knowledge and refinement of manners superior to its station. Its present representative, the bailiff Elias Schroll, had in his youth attached himself to literature; but later in life, from love to the country, he had returned to his native village, and lived there in great credit and esteem.

During this whole period of one hundred and fifty years, tradition had recorded only one single Schroll as having borne a doubtful character: he, indeed, as many persons affirmed, had dealt with the

devil. Certain it is that there was still preserved in the house a scrutoire fixed in the wall, and containing some mysterious manuscripts attributed to him; and the date of the year—1630, which was carved upon the front, tallied with his era. The key of this scrutoire had been constantly handed down to the eldest son, through five generations—with a solemn charge to take care that no other eye or ear should ever become acquainted with its contents. Every precaution had been taken to guard against accidents or oversights: the lock was so constructed that, even with the right key, it could not he opened without special instructions; and, for still greater security, the present proprietor had added a padlock of most elaborate workmanship, which presented a sufficient obstacle before the main lock could be approached.

In vain did the curiosity of the whole family direct itself to this scrutoire. Nobody had succeeded in discovering any part of its contents, except Rudolph, the only son of the bailiff: he *had* succeeded: at least, his own belief was, that the old folio, with gilt edges, and bound in black velvet, which he had one day surprised his father anxiously reading, belonged to the mysterious scrutoire. For the door of the scrutoire, though not open, was unlocked; and Elias had hastily closed the book with great agitation, at the same time ordering his son out of the room in no very gentle tone. At the time of this incident, Rudolph was about twelve years of age.

Since that time, the young man had sustained two great losses, in the deaths of his excellent mother, and a sister tenderly beloved. His father also had suffered deeply in health and spirits under these afflictions. Every day he grew more fretful and humoursome; and Rudolph, upon his final return home from school in his eighteenth year, was shocked to find him greatly altered in mind as well as in person. His flesh had fallen away, and he seemed to be consumed by some internal strife of thought. It was evidently his own opinion that he was standing on the edge of the grave: and he employed himself unceasingly in arranging his affairs, and in making his successor acquainted with all such arrangements as regarded his more peculiar interests. One evening, as Rudolph came in suddenly from a neighbour's house, and happened to pass the scrutoire, he found

the door wide open, and the inside obviously empty. Looking round, he observed his father standing on the hearth close to a great fire, in the midst of which was consuming the old black book.

Elias entreated his son earnestly to withdraw: but Rudolph could not command himself; and he exclaimed—"I doubt, Sir, that this is the book which belongs to the scrutoire."

His father assented with visible confusion.

"Well, then, allow me to say, that I am greatly surprised at your treating in this way an heir-loom that, for a century and more, has always been transmitted to the eldest son."

"You are in the right, my son," said the father, affectionately taking him by the hand: "You are partly in the right: it is not quite defensible, I admit: and I myself have had many scruples about the course I have taken. Yet still I feel myself glad, upon the whole, that I have destroyed this accursed book. He that wrote it never prospered; all traditions agree in that:—why then leave to one's descendants a miserable legacy of unhallowed mysteries?

This excuse, however, did not satisfy Rudolph. He maintained that his father had made an aggression upon his rights of inheritance; and he argued the point so well, that Elias himself began to see that his son's complaint was not altogether groundless. The whole of the next day they behaved to each other—not unkindly, but yet with some coolness. At night, Elias could bear this no longer; and he said, "Dear Rudolph, we have lived long together in harmony and love; let us not begin to show an altered countenance to each other during the few days that I have yet to live."

Rudolph pressed his father's offered hand with a filial warmth; and the latter went on to say—"I purpose to communicate to you by word of mouth the contents of the book which I have destroyed: I will do this with good faith and without reserve—unless you yourself can be persuaded to forego your own right to such a communication."

Elias paused—flattering himself, as it seemed, that his son *would* forego his right. But in this he was mistaken: Rudolph was far too eager for the disclosure; and earnestly pressed his father to proceed.

Again Elias hesitated and threw a glance of profound love and pity

upon his son—a glance that conjured him to think better and to wave his claim: but, this being at length obviously hopeless, he spoke as follows:—"The book relates chiefly to yourself: it points to you as *to the last of our race*. You turn pale. Surely, Rudolph, it would have been better that you had resolved to trouble yourself no farther about it?"

"No," said Rudolph, recovering his self-possession, "No: for it still remains a question whether this prophecy be true."

"It does so,—it does, no doubt."

"And is this all that the book says in regard to me?"

"No: it is *not* all: there is something more. But possibly you will only laugh when you hear it: for at this day nobody believes in such strange stories. However, be *that* as it may, the book goes on to say plainly and positively, that the *Evil One* (Heaven protect us!) will make you an offer tending greatly to your worldly advantage."

Rudolph laughed outright; and replied that, judging by the grave exterior of the book, he had looked to hear of more serious contents.

"Well, well, my son," said the old man, "I know not that I myself am disposed to place much confidence in these tales of contracts with the devil. But, true or not, we ought not to laugh at them. Enough for me that, under any circumstances, I am satisfied you have so much natural piety, that you would reject all worldly good fortune that could meet you upon unhallowed paths."

Here Elias would have broken off: but Rudolph said, "One thing more I wish to know: What is to be the nature of the good fortune offered to me? And did the book say whether I should accept it or not?"

"Upon the nature of the good fortune the writer has not explained himself: all that he says is, that, by a discreet use of it, it is in your power to become a very great man. Whether you will accept it—but God preserve thee, my child, from any thought so criminal—upon this question there is a profound silence. Nay, it seems even as if this trader in black arts had at that very point been overtaken by death: for he had broken off in the very middle of a word. The Lord have mercy upon his soul!"

Little as Rudolph's faith was in the possibility of such a proposal,

yet he was uneasy at his father's communication, and visibly disturbed; so that the latter said to him—"Had it not been better, Rudolph, that you had left the mystery to be buried with me in the grave?"

Rudolph said—"No:" but his restless eye, and his agitated air, too evidently approved the accuracy of his father's solicitude.

The deep impression upon Rudolph's mind from this conversation —the last he was ever to hold with his father—was rendered still deeper by the solemn event which followed. About the middle of that same night, he was awakened suddenly by a summons to his father's bed-side: his father was dying, and earnestly asking for him.

"My son!" he exclaimed with an expression of the bitterest anguish; stretched out both his arms in supplication towards him; and, in the anguish of the effort, he expired.

The levity of youthful spirits soon dispersed the gloom which at first hung over Rudolph's mind. Surrounded by jovial companions at the university which he now visited, he found no room left in his bosom for sorrow or care: and his heaviest affliction was the refusal of his guardian at times to comply with his too frequent importunities for money.

After a residence of one year at the university, some youthful irregularities in which Rudolph was concerned subjected him, jointly with three others, to expulsion. Just at that time, the seven years' war happened to break out: two of the party, named Theiler and Werl, entered the military service together with Rudolph; the last very much against the will of a young woman to whom he was engaged. Charlotte herself, however, became reconciled to this arrangement, when she saw that her objections availed nothing against Rudolph's resolution, and heard her lover describe in the most flattering colours his own return to her arms in the uniform of an officer: for that his distinguished courage must carry him in the very first campaign to the rank of lieutenant was as evident to his own mind as that he could not possibly fall on the field of battle.

The three friends were fortunate enough to be placed in the same company. But, in the first battle, Werl and Theiler were stretched

lifeless by Rudolph's side: Werl, by a musket-ball through his heart, and Theiler by a cannon-shot which took off his head.

Soon after this event, Rudolph himself returned home: but how? Not, as he had fondly anticipated, in the brilliant decorations of a distinguished officer; but as a prisoner in close custody: in a transport of youthful anger he had been guilty, in company with two others, of insubordination and mutiny.

The court-martial sentenced them to death. The judges, however, were so favourably impressed by their good conduct, whilst under confinement, that they would certainly have recommended them unconditionally to the royal mercy, if it had not been deemed necessary to make an example. However, the sentence was so far mitigated, that only one of the three was to be shot. And which was he? That point was reserved in suspense until the day of execution, when it was to be decided by the cast of the dice.

As the fatal day drew near, a tempest of passionate grief assailed the three prisoners. One of them was agitated by the tears of his father; the second by the sad situation of a sickly wife and two children; the third, Rudolph, in case the lot fell upon him, would be summoned to part not only with his life, but also with a young and blooming bride, that lay nearer to his heart than any thing else in the world. "Ah!" said he, on the evening before the day of final decision, "Ah! if but this once I could secure a lucky throw of the dice!" And scarce was the wish uttered, when his comrade Werl, whom he had seen fall by his side in the field of battle, stepped into his cell.

"So, brother Schroll, I suppose you didn't much expect to see me?"

"No, indeed, did I not"—exclaimed Rudolph in consternation: for in fact, on the next day after the battle, he had seen with his own eyes this very Werl committed to the grave.

"Aye, aye, its strange enough, I allow: but there are not many such surgeons as he is that belongs to our regiment: he had me dug up, and brought me round again, I'll assure you. One would think the man was a conjurer. Indeed there are many things he can do

which I defy any man to explain; and, to say the truth, I'm convinced he can execute impossibilities."

"Well, so let him, for aught that I care: all his art will scarcely do me any good."

"Who knows, brother? who knows? The man is in this town at this very time; and for old friendship's sake I've just spoken to him about you: and he has promised me a lucky throw of the dice that shall deliver you from all danger."

"Ah!" said the dejected Rudolph, "but even this would be of little service to me."

"Why, how so?" asked the other.

"How so? Why, because—even if there were such dice (a matter I very much dispute)—yet I could never allow myself to turn aside, by black arts, any bad luck designed for myself upon the heads of either of my comrades."

"Now this, I suppose, is what you call being noble? But excuse me if I think that in such cases one's first duty is to oneself."

"Aye, but consider, one of my comrades has an old father to maintain, the other a sick wife with two children."

"Schroll, Schroll, if your young bride were to hear you, I fancy she wouldn't think herself much flattered. Does poor Charlotte deserve that you should not bestow a thought on her and her fate? A dear young creature, that places her whole happiness in you, has nearer claims (I think) upon your consideration than an old dotard with one foot in the grave, or a wife and two children that are nothing at all to you. Ah! what a deal of good might you do in the course of a long life with your Charlotte!——So, then, you really are determined to reject the course which I point out to you? Take care, Schroll! If you disdain my offer, and the lot should chance to fall upon you,—take care lest the thought of a young bride whom you have betrayed,—take care, I say, lest this thought should add to the bitterness of death when you come to kneel down on the sand-hill. However, I've given you advice sufficient, and have discharged my conscience. Look to it yourself: and farewell!"

"Stay, brother, a word or two;" said Rudolph, who was powerfully impressed by the last speech, and the picture of domestic hap-

piness held up before him, which he had often dallied with in thought both when alone and in company with Charlotte:—"stay a moment. Undoubtedly, I do not deny that I wish for life, if I could receive it a gift from Heaven: and *that* is not impossible. Only I would not willingly have the guilt upon my conscience of being the cause of misery to another. However, if the man you speak of can tell, I should be glad that you would ask him upon which of us three the lot of death will fall. Or—stay; don't ask him," said Rudolph, sighing deeply.

"I have already asked him," was the answer.

"Ah! have you so? *And it is after his reply that you come to me with this counsel?*"

The foretaste of death overspread the blooming face of Rudolph with a livid paleness: thick drops of sweat gathered upon his forehead; and the other exclaimed with a sneer—"I'm going: you take too much time for consideration. May be you will see and recognise me at the place of execution: and, if so, I shall have the dice with me; and it will not be too late even then to give me a sign: but take notice I can't promise to attend."

Rudolph raised his forehead from the palm of his hand, in which he had buried it during the last moments of his perturbation, and would have spoken something in reply: but his counsellor was already gone. He felt glad and yet at the same time sorry. The more he considered the man and his appearance, so much the less seemed his resemblance to his friend whom he had left buried on the field of battle. This friend had been the very soul of affectionate cordiality—a temper that was altogether wanting to his present counsellor. No! the scornful and insulting tone with which he treated the unhappy prisoner, and the unkind manner with which he had left him, convinced Schroll that he and Werl must be two different persons. Just at this moment a thought struck him, like a blast of lightning, of the black book that had perished in the fire and its ominous contents. A lucky cast of the dice! Aye; *that* then was the shape in which the tempter had presented himself; and heartily glad he felt that he had not availed himself of his suggestions.

But this temper of mind was speedily changed by his young bride,

who hurried in, soon after, sobbing, and flung her arms about his neck. He told her of the proposal which had been made to him; and she was shocked that he had not immediately accepted it.

With a bleeding heart, Rudolph objected that so charming and lovely a creature could not miss of a happy fate, even if he should be forced to quit her. But she protested vehemently that he or nobody should enjoy her love.

The clergyman, who visited the prisoner immediately after her departure, restored some composure to his mind, which had been altogether banished by the presence of his bride. "Blessed are they who die in the Lord!" said the grey-haired divine; and with so much earnestness and devotion, that this single speech had the happiest effect upon the prisoner's mind.

On the morning after this night of agitation—the morning of the fatal day—the three criminals saw each other for the first time since their arrest. Community of fate, and long separation from each other, contributed to draw still closer the bond of friendship that had been first knit on the field of battle. Each of the three testified a lively abhorrence for the wretched necessity of throwing death to some one of his comrades, by any cast of the dice which should bring life to himself. Dear as their several friends were to all, yet at this moment the brotherly league, which had been tried and proved in the furnace of battle, was triumphant over all opposing considerations. Each would have preferred death himself, rather than escape it at the expense of his comrade.

The worthy clergyman, who possessed their entire confidence, found them loudly giving utterance to this heroic determination. Shaking his head, he pointed their attention to those who had claims upon them whilst living, and for whom it was their duty to wish to live as long as possible. "Place your trust in God!" said he: "resign yourselves to him! He it is that will bring about the decision through your hands; and think not of ascribing that power to yourselves, or to his lifeless instruments—the dice. He, without whose permission no sparrow falls to the ground, and who has numbered every hair upon your head—He it is that knows best what is good for you; and he only."

The prisoners assented by squeezing his hand, embraced each other, and received the sacrament in the best disposition of mind. After this ceremony they breakfasted together, in as resigned,—nay, almost in as joyous a mood as if the gloomy and bloody morning which lay before them were ushering in some gladsome festival.

When, however, the procession was marshalled from the outer gate, and their beloved friends were admitted to utter their last farewells, then again the sternness of their courage sank beneath the burden of their melancholy fate. "Rudolph!" whispered amongst the rest his despairing bride, "Rudolph! why did you reject the help that was offered to you?" He adjured her not to add to the bitterness of parting; and she in turn adjured him, a little before the word of command was given to march—which robbed her of all consciousness—to make a sign to the stranger who had volunteered his offer of deliverance, provided he should anywhere observe him in the crowd.

The streets and the windows were lined with spectators. Vainly did each of the criminals seek, by accompanying the clergyman in his prayers, to shelter himself from the thought, that all return, perhaps, was cut off from him. The large house of his bride's father reminded Schroll of a happiness that was now lost to him for ever, if any faith were to be put in the words of his yesterday's monitor; and a very remarkable faintness came over him. The clergyman, who was acquainted with the circumstances of his case, and, therefore, guessed the occasion of his sudden agitation, laid hold of his arm—and said, with a powerful voice, that he who trusted in God would assuredly see all his *righteous* hopes accomplished—in this world, if it were God's pleasure; but, if not, in a better.

These were words of comfort: but their effect lasted only for a few moments. Outside the city-gate his eyes were met by the sand-hill already thrown up—a spectacle which renewed his earthly hopes and fears. He threw a hurried glance about him; but no where could he see his last night's visitor.

Every moment the decision came nearer and nearer. It has begun. One of the three has already shaken the box: the die is cast: he has thrown a six. This throw was now registered amidst

the solemn silence of the crowd. The by-standers regarded him with silent congratulations in their eyes. For this man and Rudolph were the two special objects of the general compassion: this man as the husband and father; Rudolph as the youngest and handsomest, and because some report had gone abroad of his superior education and attainments.

Rudolph was youngest in a double sense—youngest in years, and youngest in the service: for both reasons he was to throw last. It may be supposed, therefore, how much all present trembled for the poor delinquent, when the second of his comrades likewise flung a six.

Prostrated in spirit, Rudolph stared at the unpropitious die. Then a second time he threw a hurried glance around him—and that so full of despair, that from horrid sympathy a violent shuddering ran through the by-standers. "Here is no deliverer," thought Rudolph, "none to see me, or to hear me! And if there were, it is now too late: for no change of the die is any longer possible." So saying, he seized the fatal die; convulsively his hand clutches it; and before the throw is made he feels that the die is broken in two.

During the universal thrill of astonishment which succeeded to this strange accident, he looked round again. A sudden shock, and a sudden joy, fled through his countenance. Not far from him, in the dress of a pedlar, stands Theiler without a wound—the comrade whose head had been carried off on the field of battle by a cannon-ball. Rudolph made an under sign to him with his eye. For, clear as it now was to his mind with whom he was dealing, yet the dreadful trial of the moment overpowered his better resolutions.

The military commission were in some confusion. No provision having been thought of against so strange an accident, there was no second die at hand. They were just on the point of despatching a messenger to fetch one, when the pedlar presented himself with the offer of supplying the loss. The new die is examined by the auditor, and delivered to the unfortunate Rudolph. He throws: the die is lying on the drum; and again it is a six! The amazement is universal: nothing is decided: the throws must be repeated. They

are : and Weber, the husband of the sick wife—the father of the two half-naked children, flings the lowest throw.

Immediately the officer's voice was heard wheeling his men into their position : on the part of Weber there was as little delay. The overwhelming injury to his wife and children inflicted by his own act, was too mighty to contemplate. He shook hands rapidly with his two comrades ; stept nimbly into his place ; kneeled down ; the word of command was heard—" Lower your muskets ;" instantly he dropt the fatal handkerchief with the gesture of one who prays for some incalculable blessing : and in the twinkling of an eye, sixteen bullets had lightened the heart of the poor mutineer from its whole immeasurable freight of anguish.

All the congratulations, with which they were welcomed on their return into the city, fell powerless on Rudolph's ear ! Scarcely could even Charlotte's caresses affect with any pleasure the man who believed himself to have sacrificed his comrade, through collusion with a fiend.

The importunities of Charlotte prevailed over all objections which the pride of her aged father suggested against a son-in-law who had been capitally convicted. The marriage was solemnized : but at the wedding-festival, amidst the uproar of merriment, the parties chiefly concerned were not happy or tranquil. In no long time the father-in-law died, and by his death placed the young couple in a state of complete independence. But Charlotte's fortune, and the remainder of what Rudolph had inherited from his father, were speedily swallowed up by an idle and luxurious mode of living. Rudolph now began to ill-use his wife. To escape from his own conscience, he plunged into all sorts of dissolute courses. And very remarkable it was, that, from manifesting the most violent abhorrence for every thing which could lead his thoughts to his own fortunate cast of the die, he gradually came to entertain so uncontrollable a passion for playing at dice, that he spent all his time in the company of those with whom he could turn this passion to account. His house had long since passed out of his own hands : not a soul could be found anywhere to lend him a shilling. The sickly widow of Weber and

her two children, whom he had hitherto supported, lost their home and means of livelihood. And in no long space of time the same fate fell upon himself, his wife, and his child.

Too little used to labour to have any hope of improving his condition in that way, one day he bethought himself that the Medical Institute was in the habit of purchasing from poor people, during their life-time, the reversion of their bodies. To this establishment he addressed himself; and the ravages in his personal appearance and health, caused by his dissolute life, induced them the more readily to lend an ear to his proposal.

But the money thus obtained, which had been designed for the support of his wife and half-famished children, was squandered at the gaming-table. As the last dollar vanished, Schroll bit one of the dice furiously between his teeth. Just then he heard these words whispered at his ear—"Gently, brother, gently: All dice do not split in two like that on the sand-hill." He looked round in agitation, but saw no trace of any one who could have uttered the words.

With dreadful imprecations on himself and those with whom he had played, he flung out of the gaming-house, homewards on his road to the wretched garret where his wife and children were awaiting his return and his succour. But here the poor creatures, tormented by hunger and cold, pressed upon him so importunately, that he had no way to deliver himself from misery but by flying from the spectacle. But whither could he go thus late at night, when his utter poverty was known in every alehouse? Roaming he knew not whither, he found himself at length in the church-yard. The moon was shining solemnly upon the quiet grave-stones, though obscured at intervals by piles of stormy clouds. Rudolph shuddered at nothing but at himself and his own existence. He strode with bursts of laughter over the dwellings of the departed; and entered a vault which gave him shelter from the icy blasts of wind, which now began to bluster more loudly than before. The moon threw her rays into the vault full upon the golden legend inscribed in the wall—"*Blessed are the dead that die in the Lord!*" Schroll took up a spade that was sticking in the ground, and struck with it furiously

against the gilt letters on the wall: but they seemed indestructible; and he was going to assault them with a mattock, when suddenly a hand touched him on the shoulder, and said to him, "Gently, comrade: thy pains are all thrown away." Schroll uttered a loud exclamation of terror: for, in these words, he heard the voice of Weber, and, on turning round, recognised his whole person.

"What wouldst thou have?" asked Rudolph,—"What art thou come for?"—"To comfort thee," replied the figure, which now suddenly assumed the form and voice of the pedlar to whom Schroll was indebted for the fortunate die. "Thou hast forgotten me: and thence it is that thou art fallen into misfortune. Look up and acknowledge thy friend in need that comes only to make thee happy again."

"If *that* be thy purpose, wherefore is it that thou wearest a shape before which, of all others that have been on earth, I have most reason to shudder?"

"The reason is—because I must not allow to any man my help or my converse on too easy terms. Before ever my die was allowed to turn thy fate, I was compelled to give thee certain intimations from which thou knewest with whom it was that thou wert dealing."

"With whom, then, was it that I was dealing?" cried Schroll, staring with his eyes wide open, and his hair standing erect.

"Thou knewest, comrade, at that time—thou knowest at this moment," said the pedlar, laughing, and tapping him on the shoulder. "But what is it that thou desirest?"

Schroll struggled internally; but, overcome by his desolate condition, he said immediately—"Dice: I would have dice that shall win whenever I wish."

"Very well: but first of all stand out of the blaze of this golden writing on the wall: it is a writing that has nothing to do with thee. Here are dice: never allow them to go out of thy own possession: for *that* might bring thee into great trouble. When thou needest me, light a fire at the last stroke of the midnight hour; throw in my dice, and with loud laughter. They will crack once or twice, and then split. At that moment catch at them in the flames: but let not the moment slip or thou art lost. And let not thy courage be

daunted by the sights that I cannot but send before me whensoever I appear. Lastly, avoid choosing any holy day for this work; and beware of the priest's benediction. Here, take the dice."

Schroll caught at the dice with one hand, whilst with the other he covered his eyes. When he next looked up, he was standing alone.

He now quitted the burying-ground to return as hastily as possible to the gaming-house, where the light of candles was still visible. But it was with the greatest difficulty that he obtained money enough from a "friend" to enable him to make the lowest stake which the rules allowed. He found it a much easier task to persuade the company to use the dice which he had brought with him. They saw in this nothing but a very common superstition—and no possibility of any imposture, as they and he should naturally have benefited alike by the good luck supposed to accompany the dice. But the nature of the charm was—that only the possessor of the dice enjoyed their supernatural powers; and hence it was that, towards morning, Schroll reeled home, intoxicated with wine and pleasure, and laden with the money of all present, to the garret where his family were lying, half frozen and famished.

Their outward condition was immediately improved. The money which Schroll had won was sufficient not only for their immediate and most pressing wants: it was enough also to pay for a front apartment, and to leave a sum sufficient for a very considerable stake.

With this sum, and in better attire, Rudolph repaired to a gaming-house of more fashionable resort—and came home in the evening laden with gold.

He now opened a gaming establishment himself; and so much did his family improve in external appearances within a very few weeks, that the police began to keep a watchful eye over him.

This induced him to quit the city, and to change his residence continually. All the different baths of Germany he resorted to beyond other towns: but, though his dice perseveringly maintained their luck, he yet never accumulated any money. Every thing was squandered upon the dissipated life which he and his family pursued.

At length at the baths of ——— the matter began to take an un-

fortunate turn. A violent passion for a beautiful young lady whom Rudolph had attached himself to in vain at balls, concerts, and even at church, suddenly bereft him of all sense and discretion. One night, when Schroll (who now styled himself Captain Von Schroll-shausen) was anticipating a master-stroke from his dice, probably for the purpose of winning the lady by the display of overflowing wealth and splendour,—suddenly they lost their virtue, and failed him without warning. Hitherto they had lost only when he willed them to lose: but, on this occasion, they failed at so critical a moment, as to lose him not only all his own money, but a good deal beside that he had borrowed.

Foaming with rage, he came home. He asked furiously after his wife: she was from home. He examined the dice attentively; and it appeared to him that they were not his own. A powerful suspicion seized upon him. Madame Von Schrollshausen had her own gaming circle as well as himself. Without betraying its origin, he had occasionally given her a few specimens of the privilege attached to his dice: and she had pressed him earnestly to allow her the use of them for a single evening. It was true he never parted with them even on going to bed: but it was possible that they might have been changed whilst he was sleeping. The more he brooded upon this suspicion, the more it strengthened: from being barely possible, it became probable; from a probability it ripened into a certainty; and this certainty received the fullest confirmation at this moment, when she returned home in the gayest temper, and announced to him that she had been this night overwhelmed with good luck; in proof of which, she poured out upon the table a considerable sum in gold coin. "And now," she added laughingly, "I care no longer for your dice; nay, to tell you the truth, I would not exchange my own for them."

Rudolph, now confirmed in his suspicions, demanded the dice—as his property that had been purloined from him. She laughed and refused. He insisted with more vehemence; she retorted with warmth: both parties were irritated: and, at length, in the extremity of his wrath, Rudolph snatched up a knife and stabbed her: the knife pierced her heart: she uttered a single sob—was convulsed for a mo-

ment—and expired. "Cursed accident!" he exclaimed, when it clearly appeared, on examination, that the dice which she had in her purse were not those which he suspected himself to have lost.

No eye but Rudolph's had witnessed the murder: the child had slept on undisturbed: but circumstances betrayed it to the knowledge of the landlord; and, in the morning, he was preparing to make it public. By great offers, however, Rudolph succeeded in purchasing the man's silence: he engaged in substance to make over to the landlord a large sum of money, and to marry his daughter, with whom he had long pursued a clandestine intrigue. Agreeably to this arrangement, it was publicly notified that Madame Von Schrollshausen had destroyed herself under a sudden attack of hypochondriasis, to which she had been long subject. Some there were, undoubtedly, who chose to be sceptics on this matter; but nobody had an interest sufficiently deep in the murdered person to prompt him to a legal inquiry.

A fact, which at this time gave Rudolph far more disturbance of mind than the murder of his once beloved wife, was—the full confirmation, upon repeated experience, that his dice had forfeited their power. For he had now been a loser for two days running to so great an extent, that he was obliged to abscond on a misty night. His child, towards whom his affection increased daily, he was under the necessity of leaving with his host as a pledge for his return and fulfilment of his promises. He would not have absconded, if it had been in his power to summon his dark counsellor forthwith: but on account of the great festival of Pentecost, which fell on the very next day, this summons was necessarily delayed for a short time. By staying he would have reduced himself to the necessity of inventing various pretexts for delay, in order to keep up his character with his creditors: whereas, when he returned with a sum of money sufficient to meet his debts, all suspicions would be silenced at once.

In the metropolis of an adjacent territory, to which he resorted so often that he kept lodgings there constantly, he passed Whitsunday with impatience—and resolved on the succeeding night to summon and converse with his counsellor. Impatient, however, as he was of any delay, he did not on that account feel the less anxiety as the

hour of midnight approached. Though he was quite alone in his apartments, and had left his servant behind at the baths,—yet long before midnight he fancied that he heard footsteps and whisperings round about him. The purpose he was meditating, that he had regarded till now as a matter of indifference, now displayed itself in its whole monstrous shape. Moreover, he remembered that his wicked counsellor had himself thought it necessary to exhort him to courage, which at present he felt greatly shaken. However, he had no choice. As he was enjoined, therefore, with the last stroke of twelve, he set on fire the wood which lay ready split upon the hearth, and threw the dice into the flames, with a loud laughter that echoed frightfully from the empty hall and staircases. Confused, and half-stifled by the smoke which accompanied the roaring flames, he stood still for a few minutes, when suddenly all the surrounding objects seemed changed, and he found himself transported to his father's house. His father was lying on his death-bed just as he had actually beheld him. He had upon his lips the very same expression of supplication and anguish with which he had at that time striven to address him. Once again he stretched out his arms in love and pity to his son; and once again he seemed to expire in the act.

Schroll was agitated by the picture, which called up and re-animated in his memory, with the power of a mighty tormentor, all his honourable plans and prospects from that innocent period of his life. At this moment, the dice cracked for the first time; and Schroll turned his face towards the flames. A second time the smoke stifled the light, in order to reveal a second picture. He saw himself on the day before the scene of the sand-hill sitting in his dungeon. The clergyman was with him. From the expression of his countenance, he appeared to be just saying—"Blessed are the dead that die in the Lord." Rudolph thought of the disposition in which he then was—of the hopes which the clergyman had raised in him—and of the feeling which he then had that he was still worthy to be re-united to his father, or had become worthy by bitter penitence. The next fracture of the die disturbed the scene—but to substitute one that was not at all more consolatory. For now appeared a den of thieves, in which the unhappy widow of Weber was cursing

her children, who—left without support, without counsel, without protection, had taken to evil courses. In the background stood the bleeding father of these ruined children, one hand stretched out towards Schroll with a menacing gesture, and the other lifted towards heaven with a record of impeachment against him.

At the third splitting of the dice, out of the bosom of the smoke arose the figure of his murdered wife, who seemed to chase him from one corner of the room to another, until at length she came and took a seat at the fireplace; by the side of which, as Rudolph now observed with horror, his buried father and the unhappy Weber had stretched themselves; and they carried on together a low and noiseless whispering and moaning that agitated him with a mysterious horror.

After long and hideous visions, Rudolph beheld the flames grow weaker and weaker. He approached. The figures that stood round about held up their hands in a threatening attitude. A moment later, and the time was gone for ever; and Rudolph, as his false friend had asserted, was a lost man. With the courage of despair he plunged through the midst of the threatening figures, and snatched at the glowing dice—which were no sooner touched than they split asunder, with a dreadful sound, before which the apparitions vanished in a body.

The evil counsellor appeared on this occasion in the dress of a grave-digger, and asked with a snorting sound—"What wouldst thou from me?"

"I would remind you of your promise," answered Schroll, stepping back with awe: your dice have lost their power."

"Through whose fault?"

Rudolph was silent, and covered his eyes from the withering glances of the fiendish being who was gazing upon him.

"Thy foolish desires led thee in chase of the beautiful maiden into the church: my words were forgotten; and the benediction, against which I warned thee, disarmed the dice of their power. In future, observe my directions better."

So saying, he vanished; and Schroll found three new dice upon the hearth.

After such scenes, sleep was not to be thought of; and Rudolph resolved, if possible, to make trial of his dice this very night. The ball at the hotel over the way, to which he had been invited, and from which the steps of the waltzers were still audible, appeared to present a fair opportunity. Thither he repaired; but not without some anxiety, lest some of the noises in his own lodgings should have reached the houses over the way, He was happy to find this fear unfounded. Every thing appeared as if calculated only for *his* senses: for when he inquired with assumed carelessness what great explosion *that* was which occurred about midnight, nobody acknowledged to having heard it.

The dice, also, he was happy to find, answered his expectations. He found a company engaged at play: and by the break of day he had met with so much luck, that he was immediately able to travel back to the baths, and to redeem his child and his word of honour.

In the baths he now made as many new acquaintances as the losses were important which he had lately sustained. He was reputed one of the wealthiest cavaliers in the place; and many who had designs upon him in consequence of this reputed wealth, willingly lost money to him to favour their own schemes; so that, in a single month he gained sums which would have established him as a man of fortune. Under countenance of this repute, and as a widower, no doubt he might now have made successful advances to the young lady whom he had formerly pursued: for her father had an exclusive regard to property, and would have overlooked morals and respectability of that sort in any candidate for his daughter's hand. But with the largest offers of money he could not purchase his freedom from the contract made with his landlord's daughter—a woman of very disreputable character. In fact, six months after the death of his first wife, he was married to her.

By the unlimited profusion of money with which his second wife sought to wash out the stains upon her honour, Rudolph's new-raised property was as speedily squandered. To part from her was one of the wishes which lay nearest his heart: he had, however, never ventured to express it a second time before his father-in-law: for on the single occasion when he had hinted at such an intention, that person

had immediately broken out into the most dreadful threats. The murder of his first wife was the chain which bound him to his second. The boy whom his first wife had left him, closely as he resembled her in features and in the bad traits of her character, was his only comfort—if, indeed, his gloomy and perturbed mind would allow him at any time to taste of comfort.

To preserve this boy from the evil influences of the many bad examples about him, he had already made an agreement with a man of distinguished abilities, who was to have superintended his education in his own family. But all was frustrated. Madame Von Schrollshausen, whose love of pomp and display led her eagerly to catch at every pretext for creating a *fête*, had invited a party on the evening before the young boy's intended departure. The time which was not occupied in the eating-room was spent at the gaming-table, and dedicated to the dice, of whose extraordinary powers the owner was at this time availing himself with more zeal than usual—having just invested all his disposable money in the purchase of a landed estate. One of the guests having lost very considerable sums in an uninterrupted train of ill luck, threw the dice, in his vexation, with such force upon the table, that one of them fell down. The attendants searched for it on the floor; and the child also crept about in quest of it: not finding it, he rose; and, in rising, stepped upon it, lost his balance, and fell with such violence against the edge of the stove—that he died in a few hours of the injury inflicted on the head.

This accident made the most powerful impression upon the father. He recapitulated the whole of his life from the first trial he had made of the dice. From them had arisen all his misfortunes. In what way could he liberate himself from their accursed influence?—Revolving this point, and in the deepest distress of mind, Schroll wandered out towards nightfall, and strolled through the town. Coming to a solitary bridge in the outskirts, he looked down from the battlements upon the gloomy depths of the waters below, which seemed to regard him with looks of sympathy and strong fascination. "So be it then!" he exclaimed, and sprang over the railing. But, instead of finding his grave in the waters, he felt himself below seized

powerfully by the grasp of a man—whom, from his scornful laugh, he recognised as his evil counsellor. The man bore him to the shore, and said—"No, no, my good friend: he that once enters into a league with me—him I shall deliver from death even in his own despite."

Half crazy with despair, the next morning Schroll crept out of the town with a loaded pistol. Spring was abroad—spring flowers, spring breezes, and nightingales:* they were all abroad, but not for *him*, or *his* delight. A crowd of itinerant tradesmen passed him, who were on their road to a neighbouring fair. One of them, observing his dejected countenance with pity, attached himself to his side, and asked him in a tone of sympathy what was the matter. Two others of the passers-by Schroll heard distinctly saying—"Faith, I should not like for my part to walk alone with such an ill-looking fellow." He darted a furious glance at the men, separated from his pitying companion with a fervent pressure of his hand, and struck off into a solitary track of the forest. In the first retired spot, he fired the pistol: and behold! the man who had spoken to him with so much kindness lies stretched in his blood, and he himself is without a wound. At this moment, while staring half-unconsciously at the face of the murdered man, he feels himself seized from behind. Already he seems to himself in the hands of the public executioner. Turning round, however, he hardly knows whether to feel pleasure or pain on seeing his evil suggester in the dress of a grave-digger. "My friend," said the grave-digger, "if you cannot be content to wait for death until I send it, I must be forced to end with dragging you to *that* from which I began by saving you—a public execution. But think not thus, or by any other way, to escape me. After death, thou wilt assuredly be mine again."

"Who, then," said the unhappy man, "who is the murderer of the poor traveller?"

"Who? why, who but yourself? was it not yourself that fired the pistol?"

* It may be necessary to inform some readers, who have never lived far enough to the south to have any personal knowledge of the nightingale, that this bird sings in the daytime as well as the night.

"Aye; but at my own head."

The fiend laughed in a way that made Schroll's flesh creep on his bones. "Understand this, friend, that he whose fate I hold in my hands cannot anticipate it by his own act. For the present, begone, if you would escape the scaffold. To oblige you once more, I shall throw a veil over this murder."

Thereupon, the grave-digger set about making a grave for the corpse, whilst Schroll wandered away—more for the sake of escaping the hideous presence in which he stood, than with any view to his own security from punishment.

Seeing by accident a prisoner under arrest at the guard-house, Schroll's thoughts reverted to his own confinement. "How happy," said he, "for me and for Charlotte—had I then refused to purchase life on such terms, and had better laid to heart the counsel of my good spiritual adviser!"—Upon this a sudden thought struck him—that he would go and find out the old clergyman, and would unfold to him his wretched history and situation. He told his wife that some private affairs required his attendance for a few days at the town of ———. But, say what he would, he could not prevail on her to desist from accompanying him.

On the journey, his chief anxiety was, lest the clergyman, who was already advanced in years at the memorable scene of the sand-hill, might now be dead. But, at the very entrance of the town, he saw him walking in the street, and immediately felt himself more composed in mind than he had done for years. The venerable appearance of the old man confirmed him still more in his resolution of making a full disclosure to him of his whole past life: one only transaction, the murder of his first wife, he thought himself justified in concealing; since, with all his penitence for it, that act was now beyond the possibility of reparation.

For a long time, the pious clergyman refused all belief to Schroll's narrative; but being at length convinced that he had a wounded spirit to deal with, and not a disordered intellect, he exerted himself to present all those views of religious consolation which his philanthropic character and his long experience suggested to him as likely to be effectual. Eight days' conversation with the clergyman restored Schroll to the hopes of a less miserable future. But the good man

admonished him at parting to put away from himself whatsoever could in any way tend to support his unhallowed connection.

In this direction, Schroll was aware that the dice were included: and he resolved firmly that his first measure on returning home should be to bury in an inaccessible place these accursed implements, that could not but bring mischief to every possessor. On entering the inn, he was met by his wife, who was in the highest spirits, and laughing profusely. He inquired the cause. "No," said she: "you refused to communicate your motive for coming hither, and the nature of your business for the last week: I, too, shall have my mysteries. As to your leaving me in solitude at an inn, *that* is a sort of courtesy which marriage naturally brings with it: but that you should have travelled hither for no other purpose than that of trifling away your time in the company of an old tedious parson, *that* (you will allow me to say) is a caprice which seems scarcely worth the money it will cost."

"Who, then, has told you that I have passed my time with an old parson?" said the astonished Schroll.

"Who told me? Why, just let me know what your business was with the parson, and I'll let you know, in turn, who it was that told me. So much I will assure you, however, now—that the cavalier who was my informant is a thousand times handsomer, and a more interesting companion, than an old dotard who is standing at the edge of the grave."

All the efforts of Madame Von Schrollshausen to irritate the curiosity of her husband proved ineffectual to draw from him his secret. The next day, on their return homewards, she repeated her attempts. But he parried them all with firmness. A more severe trial to his firmness was prepared for him in the heavy bills which his wife presented to him on his reaching home. Her expenses in clothes and in jewels had been so profuse, that no expedient remained to Schroll but that of selling, without delay, the landed estate he had so lately purchased. A declaration to this effect was very ill received by his wife. "Sell the estate?" said she: "what, sell the sole resource I shall have to rely on when you are dead? And for what reason, I should be glad to know; when a very little of the customary luck of your dice will enable you to pay

off these trifles? And whether the bills be paid to-day or to-morrow cannot be of any very great importance." Upon this, Schroll declared with firmness that he never meant to play again. "Not play again!" exclaimed his wife, "pooh! pooh! you make me blush for you! So, then, I suppose it's all true, as was said, that scruples of conscience drove you to the old rusty parson; and that he enjoined, as a penance, that you should abstain from gaming? I was told as much: but I refused to believe it; for, in your circumstances, the thing seemed too senseless and irrational."

"My dear girl," said Schroll, "consider"—

"Consider! what's the use of considering? what is there to consider about?" interrupted Madame Von Schrollshausen: and, recollecting the gay cavalier whom she had met at the inn, she now, for the first time, proposed a separation herself. "Very well," said her husband, "I am content." "So am I," said his father-in-law, who joined them at that moment. "But take notice that, first of all, I must have paid over to me an adequate sum of money for the creditable support of my daughter: else"——

Here he took Schroll aside; and the old threat of revealing the murder so utterly disheartened him, that at length, in despair, he consented to his terms.

Once more, therefore, the dice were to be tried; but only for the purpose of accomplishing the separation: *that* over, Schroll resolved to seek a livelihood in any other way, even if it were as a day labourer. The stipulated sum was at length all collected within a few hundred dollars: and Schroll was already looking out for some old disused well into which he might throw the dice, and then have it filled up: for even a river seemed to him a hiding-place not sufficiently secure for such instruments of misery.

Remarkable it was, on the very night when the last arrears were to be obtained of his father-in-law's demand,—a night which Schroll had anticipated with so much bitter anxiety,—that he became unusually gloomy and dejected. He was particularly disturbed by the countenance of a stranger, who, for several days running, had lost considerable sums. The man called himself Stutz; but he had a most striking resemblance to his old comrade, Weber, who had been

shot at the sand-hill; and differed indeed in nothing but in the advantage of blooming youth. Scarcely had he leisure to recover from the shock which this spectacle occasioned, when a second occurred. About midnight, another man, whom nobody knew, came up to the gaming-table—and interrupted the play by recounting an event which he represented as having just happened. A certain man, he said, had made a covenant with some person or other, that they call the Evil One—or what is it you call him? and by means of this covenant he had obtained a steady run of good luck at play. "Well, Sir (he went on), and, would you believe it, the other day he began to repent of this covenant; my gentleman wanted to rat,—he wanted to rat, Sir. Only, first of all, he resolved privately to make up a certain sum of money. Ah! the poor idiot! he little knew whom he had to deal with: the Evil One, as they choose to call him, was not a man to let himself be swindled in that manner. No, no, my good friend. I saw—I mean, the Evil One saw—what was going on betimes; and he secured the swindler just as he fancied himself on the point of pocketing the last arrears of the sum wanted."

The company began to laugh so loudly at this pleasant fiction, as they conceived it, that Madame Von Schrollshausen was attracted from the adjoining room. The story was repeated to her: and she was the more delighted with it, because in the relater she recognised the gay cavalier whom she had met at the inn. Every body laughed again, excepting two persons—Stutz and Schroll. The first had again lost all the money in his purse; and the second was so confounded by the story, that he could not forbear staring with fixed eyes on the stranger, who stood over against him. His consternation increased when he perceived that the stranger's countenance seemed to alter at every moment; and that nothing remained unchanged in it, except the cold expression of inhuman scorn with which he perseveringly regarded himself.

At length, he could endure this no longer: and he remarked, therefore, upon Stutz's again losing a bet, that it was now late; that Mr. Stutz was too much in a run of bad luck; and that, on these accounts, he would defer the further pursuit of their play until another day. And, thereupon, he put the dice into his pocket.

"Stop!" said the strange cavalier! and the voice froze Schroll with horror; for he knew too well to whom that dreadful tone, and those fiery eyes, belonged.

"Stop!" he said again: "produce your dice!" And tremblingly Schroll threw them upon the table.

"Ah! I thought as much," said the stranger; "they are loaded dice!" So saying, he called for a hammer, and struck one of them in two. "See!" said he to Stutz, holding out to him the broken dice, which, in fact, seemed loaded with lead. "Stop, vile impostor!" exclaimed the young man, as Schroll was preparing to quit the room in the greatest confusion; and he threw the dice at him, one of which lodged in his right eye. The tumult increased; the police came in; and Stutz was apprehended, as Schroll's wound assumed a very dangerous appearance.

Next day, Schroll was in a violent fever. He asked repeatedly for Stutz. But Stutz had been committed to close confinement; it having been found that he had travelled with false passes. He now confessed that he was one of the sons of the mutineer Weber; that his sickly mother had died soon after his father's execution; and that himself and his brother, left without the control of guardians, and without support, had taken to bad courses.

On hearing this report, Schroll rapidly worsened; and he unfolded to a young clergyman his whole unfortunate history. About midnight, he sent again in great haste for the clergyman. He came: but, at sight of him, Schroll stretched out his hands in extremity of horror, and waved him away from his presence; but, before his signals were complied with, the wretched man had expired in convulsions.

From this horror at the sight of the young clergyman, and from the astonishment of the clergyman himself, on arriving and hearing that he had already been seen in the sick-room, it was inferred that his figure had been assumed for fiendish purposes. The dice and the strange cavalier disappeared at the same time with their wretched victim; and were seen no more.

CIRCLE I.—SECT. VI.

Awful Apparition

OF THE

CHEVALIER DE SAXE, INVOKED BY SCHREPFER.

THE man who exhibited at Dresden this extraordinary proof of his art, for such it must, in every case, be esteemed, was a person of the name of Schrepfer, who originally resided at Leipsic, of which city he was a native, and where he kept a coffee-house. But, his business not producing him either as much profit or as much distinction as he aspired to possess, he began to study magic, and is said to have acquired many secrets or powers connected with that wonderful science. He boldly asserted that he had intercourse with, and a control over spirits, whom he could summon, command, and cause to disappear, if not altogether at his pleasure, yet by the force of his invocations. These agents he had the ingenuity to divide into three classes—the *friendly*, the *evil*, and the *neutral*: all of whom he knew how to distinguish at their approach, or on their appearance, by the sounds or noises which preceded and attended them. Whenever he affected to exert his magical powers, he always began by calling to his assistance the benevolent spirits; in order, as he said, to defend him against the attacks of the malignant ones. Pretensions so extraordinary, sustained by some exhibitions which impressed the spectators with astonishment, soon procured him no little reputation.

Schrepfer, about this time, while he still resided at Leipsic, had given offence to Prince Charles of Saxony, by some expressions relative to him, of an unbecoming or insolent nature. The prince, irritated at such conduct, ordered an officer belonging to his household to repair to Leipsic, and there to inflict on Schrepfer, in his name, personal chastisement. His orders were exactly executed: but Schrepfer, though he attempted no other resistance, running into a corner of the room, threw himself on his knees, and loudly invoked his *invisible* allies to come to his assistance. Their visible appear-

ance or interposition were, however, unnecessary in order to rescue him from further violence: the officer, it is asserted, having been so much alarmed at the invocation and its possible consequences, as to quit the chamber with the utmost precipitation.

A circumstance of such notoriety, as well as so degrading in itself to Schrepfer, induced him to leave Leipsic. After an absence of some time, he appeared at Dresden, where he assumed a fictitious name, and announced that he was a colonel in the service of France. In that quality, he even made an attempt to be presented to the elector; but Monsieur de Marbois, who acted as charge d'affaires in the absence of the French envoy, refused to carry him to court. His real name soon became known; and his pretences to skill in magic attracting many followers, his reputation speedily reached Prince Charles. It was accompanied with such extraordinary accounts of Schrepfer's powers as to induce that prince to make every exertion for obliterating the recollection of the indignity lately offered him. As one step towards it, he did not hesitate to go in person to the "Hôtel de Pologne," an inn where Schrepfer lodged; and, in presence of various witnesses, to ask his pardon for the blows given him, as well as to offer every amends that the nature of the affront admitted. Schrepfer, flattered by such a condescension, having accepted the apologies, the prince then requested to see some proofs of his supernatural art. It is said that he exhibited many; all of which only tended to augment the prince's admiration, and to stimulate his curiosity for further specimens.

But the most difficult or sublime operation of magic in all ages has been to raise departed spirits from the tomb: a prodigy which Schrepfer made no secret of his ability to perform. Prince Charles having earnestly, as well as repeatedly, besought it of him, after many refusals, obtained at length a reluctant promise to present before his eyes an apparition: for Schrepfer always professed the greatest repugnance and disinclination to the act, as being perilous to himself, and attended with various circumstances of horror. The promise thus obtained, it only remained, therefore, to fix on the spirit to be summoned from the tomb. After long consideration, the Chevalier de Saxe was named, and Schrepfer undertook to

present his ghost, in a visible form, before a select company. The place chosen for making the experiment was Prince Charles's palace in Dresden. But, as it was well known that the elector, having the misfortune to be neither credulous, nor inclined to permit such exhibitions in his capital, might disapprove and prohibit it, the strictest secrecy was observed previous to the affair.

The Chevalier de Saxe, third in order of birth, among the natural sons of Augustus the Second, King of Poland, was only half brother to the famous Marshal Count Saxe, as they were sprung from different mothers. In right of his mother, who was a Princess Lubomirska, of a very illustrious popish family, the chevalier inherited considerable property in that country, as well as in Saxony. He resided principally in Dresden, and died only a few years ago, at his palace in this city: which his nephew Prince Charles, who became his principal heir, occupied after his decease. In addition to his maternal estates, the chevalier possessed a vast income from his military and other appointments in the electoral service; and, as he left no issue, he was supposed to have amassed great sums. Reports had been circulated, that money was concealed somewhere in the palace; but no person pretended to ascertain the precise place where it was deposited. If his spirit could be compelled to appear by magic power, that interesting secret might be extorted from him. Thus curiosity combining with the hope of discovering a considerable treasure prompted Prince Charles, as it is supposed, to name his uncle for the object of the experiment.

Schrepfer naturally preferring darkness, as not only more private in itself, but every way better calculated for the effect of incantations, the company assembled on the appointed night. They were nineteen in number, of whom I personally know several, who are persons of consideration, character, and respectability. When they were met in the great gallery of Prince Charles's palace, the first object of all present was to secure the windows and doors, in order equally to prevent intrusion or deception. As far as precaution could effect it, they did so; and were satisfied that nothing except violence could procure access or entrance. Schrepfer then acquainted them, that the act which he was about to perform would demand all their firmness: and advised them to fortify their nerves by partaking of a

bowl of punch, which was placed upon the table. Several of them (indeed, as I believe, all except one or two, thinking the exhortation judicious), very readily followed it; but the gentleman from whom I received these particulars declined to profit by the advice. "I am come here," said he to Schrepfer, "to be present at raising an apparition. Either I will see all, or nothing. My resolution is taken, and no inducement can make me put anything within my lips." Another of the company, who preserved his presence of mind, placed himself close to the principal door, in order to watch if any one attempted to open or to force it. These preparatory steps being taken, the great work began with the utmost solemnity.

Schrepfer commenced it, by retiring into a corner of the gallery, where kneeling down, with many mysterious ceremonies he invoked the spirits to appear, and aid his design. A very considerable time elapsed before they obeyed: during which interval, he laboured apparently under great agitation of body and mind, being covered with a violent sweat, and almost in convulsions, like the Pythoness of antiquity. At length, a loud clatter was heard at all the windows on the outside; which was soon followed by another noise, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to which it could well be compared. This sound announced, as he said, the arrival of his good or protecting spirits, and seemed to encourage him to proceed in his incantation. A short time afterwards a yelling was heard, of a frightful and unusual nature, which came, as he declared, from the malignant spirits, whose presence, as it seems, was necessary and indispensable to the completion of the catastrophe.

The company were now, at least the greater part of them, electrified with amazement or petrified with horror; and, of course, fully prepared for every object or appearance which could be presented to their view. Schrepfer continuing his invocations, the door suddenly opened with violence, and something that resembled a black ball or globe rolled into the room. It was invested with smoke or cloud, in the midst of which appeared to be a human face, like the countenance of the Chevalier de Saxe; much in the same manner, it would seem, that Coreggio or Annibale Caracci have represented Jupiter

appearing to Semele. From this form issued a loud and angry voice, which exclaimed in German, "*Carl, was wolte du mit mich?*" "*Charles, what wouldst thou with me? Why dost thou disturb me?*"

Language is inadequate to describe the consternation produced among the assembled spectators at so *awful* a sight. Either firmly persuaded that the appearance which they beheld was spiritual and intangible, or deprived of resolution to approach and attempt to seize it, they appear to have made no effort to satisfy themselves of its incorporeal nature. The prince, whose imprudent curiosity had summoned his uncle's ghost, and to whom, as the person principally responsible, the spectre addressed itself, far from manifesting self-possession, or attempting any reply, betrayed the strongest marks of horror and contrition. Throwing himself on his knees, he called on Heaven for mercy; while others of the terrified party earnestly besought the magician to give the only remaining proof of his art for which they now were anxious, by dismissing the apparition. But Schrepfer, though apparently willing to gratify them, found, or pretended to find, this effort beyond his power. However incredible it may be thought, the persons who witnessed the scene protest that near *an hour* elapsed, before, by the force of his invocations, the spectre could be compelled to disappear. Nay, when at length Schrepfer had succeeded in dismissing it, at the moment that the company began to resume a degree of serenity, the door, which had been closed, burst open again, and the same hideous form presented itself anew to their eyes. The most resolute and collected among them were not proof to its second appearance, and a scene of universal dismay ensued. Schrepfer, however, by reiterated exorcisms or exertions, finally dismissed the apparition. The terrified spectators soon dispersed, overcome with amazement, and fully satisfied, as they well might be, of Schrepfer's supernatural powers.

Having thus related, as seriously and circumstantially as I am able, the principal facts relative to the affair in question, it is natural to ask my own opinion of the story; and to demand whether I can explain or account for it in any rational manner. To such inquiries I must frankly reply, that I can neither give any satisfactory solution of it, nor have I heard any attempted, except the obvious and general

one of human credulity and terror, operated upon by imposture and deception. But, *the manner* in which so wonderful an illusion was produced, I am, in common with every person here, at a loss to understand. I believe, no man has yet clearly explained how the liquefaction of St. Januarius's blood is performed; though, out of Naples, I imagine few persons attribute it to miraculous or supernatural interposition. We know, from experience, how prodigious are the deceptions practised in and upon optics. Nineteen men, met together for the avowed purpose of seeing an apparition, and believing that it is in human power to render a departed spirit visible, are already half subdued to any imposition, however gross. Night, darkness, and the imposing solemnity of magic invocations, bereave the strongest minds of their self-possession. A bold and artful impostor *might* then trample on their reason, and present to their eyes some hideous figure properly accoutred for the occasion. It must, however, always excite some astonishment and more regret, that among near twenty persons, not one should have endeavoured to lay hands on the spectre. Its second appearance is likewise a circumstance very difficult to account for, as it was unnecessary in order to produce conviction, which had been fully effected. And if it was a deception, it was an extraordinary one: and *how* it was managed or produced, the persons who were duped have either not yet discovered, or they do not think proper to disclose. They are all, or nearly all, still alive in this country, and they by no means boast of their adventure, or derive from it any sort of vanity. On the contrary, independent of the ridicule annexed to it, they all feel and express the utmost repugnance to relating, or even to recollecting a scene, which has impressed on their imagination so much horror. Their friends dread and deprecate a renewal of the images then presented to those who were present; and a lady earnestly besought of me, not to press her husband on a subject, of which he could never think or converse without passing a sleepless night.

The relation no sooner spread through Dresden than the elector expressed his disapprobation of such scenes, and issued his peremptory injunctions not to repeat them. Schrepfer soon retired to his native city, Leipsic; where his fame accompanied him, and drew

after him a crowd of disciples or votaries. To them he continued to give, as is confidently asserted here, numerous and astonishing proofs of his supernatural power, some of which I have heard related; but after the specimen that I have detailed, all others would be at once tedious and superfluous. Schrepfer did not long enjoy his celebrity, and his death is not the least extraordinary part of his history. Three gentlemen, whom he had in some measure initiated into his mysteries (for he professed to instruct in the science of magic), were promised by him an exhibition more wonderful than any at which they had yet assisted. For this purpose, they attended him into the wood of Rosendaal, which is at a small distance without the gates of Leipsic. It was in summer, before the sun rose, between three and four o'clock in the morning. When they came to a certain part of the grove, he desired them to remain there a little, while he went on one side, to make the requisite invocations. After waiting a few minutes, they heard the report of a pistol. Hastening to the spot, they found that he had shot himself, and was already without sense. He soon afterwards expired. All those who believe him to have had intercourse with evil spirits, affirm that he was tormented by them perpetually, which rendering his life miserable, induced him to have recourse to a pistol. I imagine, however, you will think with Horace, that it is not necessary to call in supernatural interference, in order to account for the violent *end* of such a man. He has left behind him *many* proselytes; but, I believe, no one who pretends to *equal* knowledge of his secrets.

T. M. Jarvis, Esq.

CIRCLE I.—SECT. VIII.

The Midnight Storm.

A TRUE RELATION, FROM THE FRENCH.

——— "Of shapes that walk
At dead of night, and clank their chains, and wave
The torch of hell around the murderer's bed."

On the evening of the 12th June, ——, a joyous party was assembled at Monsieur de Montbrun's chateau to celebrate the marriage of his nephew, who had, in the morn of that day, led to the altar the long-sought object of his fond attachment. The mansion, which was on this occasion the scene of merriment, was situated in the province of Gascony, at no very great distance from the town of ——.

It was a venerable building, erected during the war of the League, and consequently discovered in its exterior some traces of that species of architecture which endeavoured to unite strength and massiveness with domestic comfort. Situated in a romantic, but thinly-peopled district, the family of Monsieur de Montbrun was compelled principally to rely on itself for amusement and society. This family consisted of the chevalier, an old soldier of blunt but hospitable manners; his nephew, the bridegroom, whom (having no male children) he had adopted as his son, and Mademoiselle Emily, his only daughter: the latter was amiable, frank, and generous; warm in her attachments, but rather romantic in forming them. Employed in rural sports and occupations, and particularly attached to botany, for which the country around afforded an inexhaustible field, the chevalier and his inmates had not much cultivated the intimacy of the few families which disgust of the world, or other motives, had planted in this retired spot. Occasional visits, exchanged with the nearest of their neighbours, sometimes enlivened their small circle; and with the greater part of those who lived at a distance, they were scarcely acquainted even by name.

The approaching nuptials, however, of Theodore (which was the name of Monsieur de Montbrun's adopted son) excited considerable

conversation in the adjacent district: and the wedding of her cousin, it was determined by Emily, should not pass off unaccompanied by every festivity which the nature of their situation, and the joyfulness of the event, would allow. On this occasion, therefore, inquiries were made as to all the neighbouring gentry within a considerable distance around; and there were none of the least note neglected in the invitations, which were scattered in all directions. Many persons were consequently present, with whose persons and character the host and his family were unacquainted: some also accepted the summons, who were strangers to them even by name.

Emily was attentive and courteous to all; but to one lady in particular she attached herself, during the entertainment, with most sedulous regard. Madame de Nunez, the immediate object of Emily's care, had lately settled in the neighbourhood, and had hitherto studied to shun society. It was supposed that she was the widow of a Spanish officer of the Walloon guards, to whom she had been fondly attached; indeed so much so, that, notwithstanding he had been dead several years, the lady never appeared but in deep mourning. She had only lately settled in Gascony; but her motives for retiring from Spain, and fixing on the French side of the Pyrenees, were not known, and but slightly conjectured. Isabella de Nunez was about twenty-eight years of age, tall, and well-formed: her countenance was striking, nay even handsome; but a nice physiognomist would have traced in her features evidence of the stronger passions of human nature. He would have seen pride softened by distress, and would have fancied, at times, that the effects of some concealed crime were still evident in her knit brow and retiring eye, when she became the object of marked scrutiny.

She had never before entered the chateau de Montbrun, and her person had hitherto been unnoticed by Emily; but who, having now seen her, devoted herself with ardour to her new friend. The lady received the attentions of her amiable hostess with grateful but dignified reserve.

The morning had been extremely sultry, and an oppressive sensation in the air, which disordered respiration, threw, as the day closed, an air of gloom over the company, ill suited to the occasion of their

meeting. Madame de Nunez appeared, more than any one else, to feel the effects of the lurid atmosphere : the occasional sparks of gaiety which she had discovered gradually disappeared ; and before the day had entirely closed she seemed at times perfectly abstracted, and at other times to start with causeless apprehension. In order to divert or dispel this increasing uneasiness, which threatened to destroy all the pleasure of the festival, dancing was proposed ; and the enlivening sounds of the music in a short time dissipated the temporary gloom. The dancing had not however long continued, ere the expected storm burst in all its fury on the chateau : the thunder, with its continued roar, reverberated by the adjoining mountains, caused the utmost alarm in the bosom of the fair visitors ; the torrents of rain which fell might almost be said to swell the waters of the neighbouring Garonne, whilst sheets of lightning, reflected on its broad waves, gave a deeper horror to the pitchy darkness which succeeded. The continuance of the storm gradually wound up the apprehensions of the greater part of the females to horror ; and they took refuge in the arched vaults and long subterranean passages which branched beneath the chateau, from the vivid glare of the lightning : although unable to shut their ears to the reiterated claps of thunder which threatened to shake the building to its foundations.

In this general scene of horror, Isabella alone appeared unappalled. The alternate abstraction and alarm, which before seemed to harrass her mind, had now vanished, and had given place to a character of resignation which might almost be considered as bordering on apathy; while the younger females yielded without resistance to the increasing horrors of the tempest, and by frequent shrieks and exclamations of dread bore testimony to the terror excited in their bosoms by the aggravated circumstances of the scene, she suffered no symptom of apprehension to be visible in her now unvarying features. Agitation had yielded to quiet : she sat ostensibly placid ; but her apparent inattention was evidently not the effect of tranquillity, but the result of persevering exertion.

The hour was approaching towards midnight ; and the storm, instead of blowing over, having increased in violence, the hospitable owner of the mansion proposed to his guests, that they should aban-

don the idea of returning home through the torrents of rain, which had already deluged the country, and rendered the roads in the vicinity impassable; but should accommodate themselves, with as little difficulty as possible, to the only plan now to be devised,—of making themselves easy during the remainder of this dismal night. Although his mansion was not extensive, yet he proposed (with the aid of temporary couches, and putting the ladies to the inconvenience of sleeping two in each room) to render the party as comfortable as his means would allow; and which would, at all events, be more agreeable than braving abroad the horrors of the tempest.

Reasonable as such a plan was in itself, it was still more strongly recommended by the circumstance, that the carriages which were expected to convey the parties to their respective abodes had not arrived; and, from the state of the roads, and the continuance of the still pitiless storm, it seemed visionary to expect them.

The party, therefore, yielded without regret to the offered arrangement, save with one dissenting voice. The fair Spaniard alone positively declined the offered accommodation. Argument in vain was used for a considerable space of time to detain her: she positively insisted on returning home; and would alone, in the dark, have faced the storm, had not an obstacle which appeared invincible militated against her resolve; this was too imperious to be resisted—her carriage and servants were not arrived; and, from the representation of Monsieur de Montbrun's domestics (some of whom had been detached to examine the condition of the neighbouring roads), it was perfectly clear, that with that part of the district in which she resided no communication could for several hours take place. Madame de Nunez, therefore, at length yielded to necessity; although the pertinacity of her resistance had already excited much surprise, and called forth innumerable conjectures.

The arrangements between the respective parties were soon made, and the greater part of the ladies gladly retired to seek repose from the harrassing events of the day. Emily, who had not relaxed in her marked attention to her interesting friend, warmly pressed her to share her own room, in which a sofa had been prepared as a couch, and to which she herself insisted on retiring, while Madame de Nu-

nez should take possession of the bed. The latter, however, again strenuously objected to this plan, asserting, that she should prefer remaining all night in one of the sitting-rooms, with no other companion than a book. She appeared obstinately to adhere to this resolution, until Emily politely, yet positively, declared, that were such the intention of her new friend, she would also join her in the saloon, and pass the time in conversation until the day should break, or until Madame's servants should arrive. This proposition, or rather determination, was received by the frowning Isabella with an air of visible chagrin and disappointment, not altogether polite. She expressed her unwillingness that Mademoiselle should be inconvenienced, with some peevishness; but which, however, soon gave place to her former air of good-breeding.

She now appeared anxious to hurry to her room; and the rest of the party having some time retired, she was escorted thither by the ever attentive Emily. No sooner had they reached the chamber, than Isabella sunk into a chair; and, after struggling for some time in evident emotion for utterance, at length exclaimed:—

"Why, dearest Emily, would you insist on sharing with me the horrors of this night? To me the punishment is a merited one: but to you"——

"What, my dearest madam, do you say?" replied Emily affectionately—"The terrors of the night are over: the thunder appears retiring, and the lightning is less vivid; and see in the west (added she, as she went to the window) there are still some remains of the summer twilight. Do not any longer, then, suffer the apprehensions of the storm which has passed over us to disturb the repose which you will, I hope, so shortly enjoy."

"Talk you of repose!" said Madame de Nunez, in a voice almost choaked with agitation—"Know you not, then, that on the anniversary of this horrid night?——but what am I saying?—to you, at present, all this is mystery; too soon your own feelings will add conviction to the terrible experience which six revolving years have afforded me, and which, even now, but to think on harrows up my soul.—But no more"—

Then darting suddenly towards the door, which had hitherto re-

mained ajar, she closed it with violence; and, locking it, withdrew the key, which she placed in her own pocket.—Emily had scarcely time to express her surprise at this action and the apparent distraction which accompanied it, ere Madame de Nunez seized both her hands with more than female strength, and with a maddened voice and eye straining on vacancy, exclaimed:—

"Bear witness, ye powers of terror! that I imposed not this dreadful scene on the female whose oath must now secure her silence."

Then staring wildly on Mademoiselle de Montbrun, she continued:

"Why, foolish girl, wouldst thou insist on my partaking thy bed? The viper might have coiled in thy bosom; the midnight assassin might have aimed his dagger at thy breast—but the poison of the one would have been less fatal, and the apprehension of instant annihilation from the other would have been less oppressive, than the harrowing scene which thou art doomed this night to witness—doomed, I say; for all the powers of hell, whose orgies you must behold, cannot release you from the spectacle which you have voluntarily sought."

"To what am I doomed!" cried Emily, whose fears for herself were lessened in the dread she felt for her friend's intellects, which she supposed were suddenly become affected by illness, or from the incidents of the past day.

Isabella, after a silence of several minutes, during which she endeavoured to recover some degree of composure, in a softened but determined voice, said:—

"Think not, my friend (if I may use that endearing expression to one whose early prospects and happier days I am unwillingly condemned to blast), that disorder has produced the agitation which, spite of myself, you have witnessed.—Alas! great as have been my sorrows, and heavy as my crime weighs on me, my reason has still preserved its throne: to seek oblivion in idiotcy—to bury the remembrance of my fatal error in temporary derangement—would, I might almost say, be happiness to me. But fate has forbidden such an alleviation, and my impending destiny, which is not to be guarded against by precaution, cannot be avoided by repentance."

"Nay," said Emily, "exaggerated as your self-condemnation

makes the fault to which you allude appear, in religion you may find a solace which could efface crimes of much deeper dye than any with which you can possibly charge yourself."

"Ah! no," replied the fair Spaniard.—"Religion, it is true, holds out her benignant hand to receive the wandering sinner;—she offers to the stranger a home; she welcomes to her bosom the repentant though blood-stained criminal;—but for crimes like mine, what penitence can atone?—But we waste time," added she; "the midnight hour approaches; and ere the clock in the turret first announces that dreaded period, much must be done."

Thus saying, she went into the adjoining oratory, and, finding on the little altar at which Emily offered her daily orisons, an ivory crucifix, she returned with it in her hand; and again seizing and forcibly grasping the hand of her now really alarmed hostess, she exclaimed in a hollow, yet determined voice:—

"Swear, that whatsoever you may this night, this eventful night, be a witness to, not all the apprehensions of hell, not all your hopes of heaven, shall tempt you to reveal, until I am committed to the silent tomb—Swear!"

Emily for a moment hesitated to adopt an oath imposed under circumstances of such an extraordinary nature: but whilst she was debating, Madame de Nunez, more violently grasping her hand, exclaimed, in a voice harsh from agitation:—

"Swear; or dread the event!"

"Swear!" Emily fancied she heard echoed from the oratory. Almost sinking with horror, she faintly repeated the solemn oath, which the frantic female, whose character appeared so perfectly changed, dictated to her.

She had no sooner thus solemnly bound herself to silence, than Madame de Nunez's agitation appeared to subside; she replaced the crucifix on the altar, and sinking on her knees before the chair in which Emily, almost void of animation, was seated, she feebly exclaimed:—

"Pardon, dearest Emily, the madness of my conduct; necessity has dictated it towards you; and your wayward fate, and not your suffering friend, is answerable for it. For six long years have I con-

fined to my own bosom the horrors which we this night must jointly witness. On the anniversary of this day—But I dare not yet communicate the dreadful event; some hours hence I may recover composure to relate it: but remember your oath. While I live, the secret is buried in your bosom. You must have remarked my unwillingness to remain in your dwelling; you could not have been inattentive to my repugnance to share your room—too soon you will have a dreadful explanation of the cause. Be not angry with me—I must endeavour to conceal the circumstances which appal my soul: I must still preserve the respect of society, although I have for ever forfeited my own—hence the oath I have imposed on you. But"—

Here further conversation was interrupted by the sound of the turret clock, which began to strike the hour of midnight. It had scarcely finished, ere the slow rolling of a carriage was heard in the paved court-yard; at the noise of which, Madame de Nunez started from the posture in which she had continued at the feet of Emily, and rushed towards the door, which she had previously locked. Emily now heard heavy footsteps ascending the oaken staircase; and before she could recall her recollection, which so singular a circumstance had bewildered, the door of the room in which they were sitting, spite of its fastening, slowly moved on its hinges; and in the next minute Emily sunk on the earth in a state of stupefaction.

It is well for the human frame, that, when assailed by circumstances too powerful to support, it seeks shelter in oblivion. The mind recoils from the horrors which it cannot meet, and is driven into insensibility.

At an early hour of the ensuing morning Madame de Nunez quitted Monsieur de Montbrun's chateau, accompanied by her servants, whom the retiring torrents had permitted to await their mistress's commands. She took a hasty farewell of the master of the mansion, and, without making any inquiries as to the rest of the party, departed.

At the usual hour of breakfast, Emily did not appear; and her father at length went to her room door, and, receiving no answer to his inquiries, went in. Judge his horror, when he discovered his daughter lying on the bed in the clothes she had worn the preceding

day, but in a state of apparent insensibility. Immediate medical assistance was procured, and she at length discovered symptoms of returning life; but no sooner had she recovered her recollection, than, looking with horror and affright around her, she again relapsed into a state of inanimation. Repeated cordials being administered, she was again restored to life; but only to become the victim of a brain-fever, which in a few days put a period to her existence. In a short interval of recollection, in the early part of illness, she confided what we have here related to her father: but conscientiously kept from his knowledge what she was bound by her oath to conceal. The very remembrance of what she had witnessed on that fatal night hurried her into delirium, and she fell a victim to the force of recollection.

Madame de Nunez did not long survive her: but expired under circumstances of unexampled horror.

ILLUSTRATION, No. V.

CIRCLE II.—SECT. I.

THE CHRONICLE OF CELESTIAL INFLUENCE,

Exemplifying the Power of Astral Agency over Kingdoms, States, and Individuals.

ON THE ADVANTAGE OF CONSULTING Celestial Omens,

When any great Enterprise is on Foot; and the Disastrous Consequences that attend a Negligence of this Precaution.

THERE is a disposition, in almost every person of every class, to monopolize, as far as each is able, the good things of this world; but, in *the means* of effecting it, the richer have infinitely the best of it over the poorer. This would be all fair enough if they would practise their manœuvres more fairly: but they do things so studiously sly and artful, that it is scarcely possible for common folks to be any thing like even with them. The great complaint that I have against them is, that, almost unexceptionably, they are condemning *publicly*

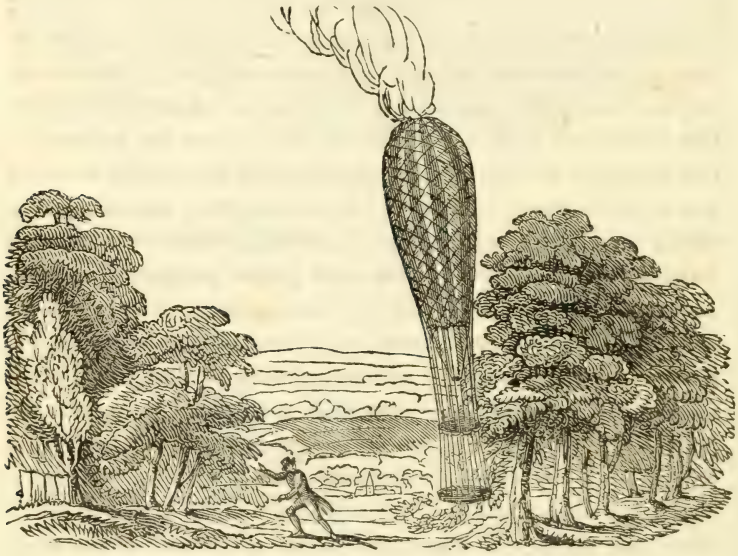
in others that which they are *privately* practising in their closets; and, by way of reconciling conscience to certain underhand practices, and to saying one thing and doing the contrary, they take care to call every thing they say and do, in overreaching one another, by the term *policy;* which word, though it covers almost every moral crime you can mention, does not happen to have been entered down in the black catalogue; so that your political sinners are altogether exempt from the penalties of absolution. Now we will put a case, by way of instancing the truth of the proposition which led me to these remarks, namely, the upper-hand which the great have of their inferiors in getting into their clutches the good things of this world.

BONAPARTE CONSTANTLY CONSULTED PENDING OMENS.

THE greatest rulers, and statesmen, and chiefs, of the present age, are unanimous in setting all their emissaries to cry down astrology as incompatible with sense and reason, and every thing else that is esteemed good. And what do you suppose the meaning of this dexterous, yet over-cunning game is?—Why, nothing more nor less but to engross to themselves the advantages of exclusively consulting a science alone capable of instructing them when to bring forward their measures with the most certain prospect of success; and when to forbear, and avoid precarious schemes and enterprises: and if those to whom such crafty wights are opposed happen not to be aware of the astrological advantage taken of them, they are as good as beaten before they meet their adversary. Bonaparte was famous in this sort of forehand advantage, and always took care to have at his elbow adepts of a first-rate order in the horoscopic principle: but though he was so addicted to chicanery, yet he is said to have been manly and honourable in his application of the occult sciences. The extraordinary strides of the Corsican adventurer towards the summit of earthly fame, and his complete attainment of his ambitious object, was, as I am able to *prove*, more owing to the sage forecast of his chief astrologer than to the capacities of his own mind, or the wisdom of his administrations: and it was from acting

in direct opposition to the adviser who had been the chief instrument of his elevation, that he, in the end, sunk beneath disasters.—Having surmounted with his throne the highest pinnacle of the world, at taking his seat upon it he saw himself so environed with vassal kingdoms, that he fancied *even fate* could not upset him; and, growing giddy with the vanities that dazzled him on his lofty seat, he lost sight of his obligations to astrology, persisting in the pursuit of projects in downright defiance of the inauspicious posture of his stars, instead of waiting patiently in his palace, as warned by his discreet philosopher, until the virulence of the unfortunate aspects was abated; and we all know well enough what was the consequence.

ILLUSTRATION, No. VI.



SIGNS UNDER WHICH MR. HARRIS'S BALLOON ASCENDED.

But without going to times past and foreign countries for instances of the consequences of neglecting astrological precaution, scarcely a day passes over that does not furnish the observer of signs with some

sorrowful case which a little foresight might serve to prevent: and it is with the most philanthropic sensibility that I advert to a circumstance illustrative of astrological influence over individuals. While I sympathize with his dearest friends in lamenting the untimely death of Mr. Harris, who, when he ascended into the clouds in his balloon, bade them, and the thousands whose cheers accompanied him, farewell for ever, I feel it necessary to say, for the good of other intrepid and enterprising candidates for popular applause, that no gallant adventurer should have exposed himself to a danger that admitted of delay, under the fatal prognostics that were pending. The planet ♃ came into the point of the ☊ in the ominous sign ♋ but a few hours preceding the ascent; the planet having been, at the precise moment of his baleful transit of the node, in a partil square with the moon. This any one, who understands the least of the science, will say is *enough:* for there are records of all ages to testify, that such an aspect could not be expected to pass by without leaving behind it many fresh examples of its fatality; and a forewarning which portends death, or indeed accidental mischance, should not be tempted, on any consideration, by those who embark in aërial expeditions.—The reason I give of the life of his fair companion having been so wonderfully preserved, is, that ♀, ♆, and ♂, being mutually in trine with one another, was a most lucky aspect for her, as a female, and foreshowed her recovery.*

* At the time Mr. Harris ascended in his balloon, May 25th, 1824, four hours, nine minutes, p. m, the sign ♎ arose in the horizon, and ♄ was in the house of *Death*, with ♀, lady of the *Ascendant*, and significater of the aëronaut, *applying* to the fatal conjunction of this baneful star, who also ruled the fourth house, and thus plainly showed the *fatal* conclusion which took place!

ILLUSTRATION, No. VII.

REVIEW OF THE OMENS BY WHICH THE DEATH OF LORD BYRON WAS PREFIGURED.

From the intellectual summit which Lord Byron had gained—from the purely liberal principles which he sought to diffuse—and from the active share he had taken in restoring the freedom of oppressed Greece, it is not to be supposed that a character so distinguished would be suddenly called off for ever from the theatre of glory, in which he was playing so honourable a part, without some signally portentous omen.

Though his constitution had previously faltered, it was not until the 9th of April, that any prognostics of a serious nature manifested themselves. From the 9th to the 19th of April, on which day he died, violent inflammations of the chest appear to have rapidly increased; and some phenomena of rather an extraordinary nature presented themselves, during the course of the fourteen days prior to his death, which pretty strongly bespoke the sorrowful result. The quartile of the Sun and Georgium Sidus on the 5th, from the cardinal

signs Aries and Capricorn, if we consider England as under Aries, and Greece as under Capricorn, is an aspect well worthy to be remarked. We should, moreover, in looking at this position, observe, that the Georgium planet is in the house of Saturn and exaltation of Mars, opposed to Jupiter in his exaltation of Gemini; Jupiter being at the same time in occultation by the Moon, applying to the Dragon's Tail: which is even in itself an omen of very fatal nature, and of very rare occurrence. Jupiter, though not closely besieged, is still attacked on either side by the infortunes Saturn and Mars, the latter being retrograde; which is altogether as violent a combination of aspects as could well prevail. We have still, in addition to these, the conjunction of the Sun and Mercury on the 12th, in Aries: which combust synod is strongly indicative of fever. These I point out as the leading aspects from which a judgment must be drawn. Although, no doubt, they had each more or less effect in producing the calamity; yet, when I consider the nature of the disease, and the peculiar influence of the sign Cancer, and of the planet Jupiter in that sign, on the viscera, lungs, blood, and so forth—when I still farther take the interposition of the Moon in that sign, *eclipsing* Jupiter—experience authorizes me to regard this as the fatal omen, and to say, that death would not have ensued had not this aspect prevailed in combination with those before specified.

CIRCLE II.—SECT. II.

ASTROLOGICAL INTERPRETATION

OF

Bel and the Dragon.

In the first ages of science and learning men could not write down what they wanted to remember, because letters had not been invented; and their way of commemorating things was, by drawing pictures of the things themselves, or by emblems, that conveyed an idea of what they wished to record through some mysterious representation;

and those emblems used in astrology were called by the general term *signs.* Hence, in those days, the astrologer carried on the whole system of his science by a system of mysterious signs; and this is the reason why each of the several divisions of the starry heavens is, to the present hour, called by astronomers, *a sign.*

No person possessing the least knowledge of history requires to be told, that the Babylonians were one of the earliest people who carried the science of astrology to any degree of eminence; and, about 2400 years ago, when the Jews were carried captive into that country, the nation was deeply corrupted with idolatry, and the chief deity they worshipped was called *Bel.* The history also informs us, that, "in that same place there was a great dragon which they of Babylon worshipped." Now I am going to show you that this *Bel*, and this *Dragon*, were nothing more originally than astrological emblems, or devices, or hieroglyphics, used for the same purpose as we use words. But, wonderful as it may seem to us in our time, it is, nevertheless, a fact, that the priests of those days were very fond of what is commonly called "good living;" and, for the sake of securing it snugly to themselves, they succeeded in making the king and people believe, that Bel and the Dragon were the only deities of the world.

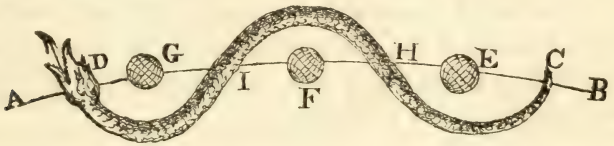
THE BABYLONIAN DEITY "BEL,"—WHO HE WAS, AND WHAT HE WAS.

The best authority which the present age affords concerning the mythology of the most ancient times upon which we can look back, is furnished by the author of "Sabæan Researches," a work recently published, and which cannot fail to rank among the richest ornaments of the British press, from the choice and sterling worth which it contains relative to the arts, the sciences, the customs, and the records of nations long since extinct, and almost in oblivion. "The construction," says this author, "of the word *Beelus* is, I believe, neither exactly Chaldean, Cufic, Arabic, nor Hebrew."—"By most scholars the radix is allowed to have been *Beel*, *Bel*, or *Baal;* which is, in fact, the same word varied by the different dia-

lectic pronunciations of the several Sabæan nations; of which Mede says, that *Bel* was the local orthodox pronunciation of Babylon and Chaldea; whilst Baâl appears to have been that of the Canaanites and Hebrews"—" being equivalent to *Dominus* of the Latin, and to the word *Lord* of our own."—" The Greek mythologists appear," says he, " to have elaborated from this Lord or chief of the Sabæan idolatry, both Jupiter and Apollo, the former as king of heaven, the latter as the local deity of the sun. And this is accounted for without the least circumlocution, and without room for the least suspicion of the sophistries of scholastic refinement, when we recollect, that THE SUN, and THE KING OF HEAVEN, *were one and the same at Babylon.*" Thus are we led to understand, that the image worshipped by the Babylonians, under the title of BEL, *was* THE PERSONIFIED CHIEF OF THE HEAVENLY BODIES,—The Sun.

THE ASTROLOGICAL DRAGON WORSHIPPED AT BABYLON.

Although it is very well known to astronomers and learned persons, that the path of the moon through the firmament has, from time immemorial, been symbolized by a dragon or serpent, yet many through whose hands this work may be expected to pass, cannot be supposed to have any notion of these ancient symbols; it therefore becomes necessary to make mention of them in such a manner as to let every one understand their application. That no emblem could have been fixed upon to symbolize the moon's path, which is really serpentine, and to have done it more appropriately, than a serpent, will become evident to the least learned, by inspection of the following little cut and references.



Suppose the curve line A B to represent a portion of the ecliptic or orbit of the earth, along which let the earth be supposed to be moving

from E to F, and from F to G, while, at the same time, the moon, keeping nearly an equal distance from the earth, moves along the serpentine described by the body of the dragon, from C to H, from H to I, from I to D: at C, where the moon crosses the line of the earth's orbit, from north to south, is the *Dragon's Tail*, marked in modern astronomy thus, ☋ : and having made the semicircle C H, it ascends, crossing the earth's orbit from south to north, where it bends again in the semicircle H I; and having reached the earth's orbit again, it bends forward in the direction of the curve I D, where, as it is again ascending into the north, I place the Dragon's Head ; and thus you see how very appropriately the moon's path about the earth may be denoted by a serpent or dragon. For the sake of showing the application of the emblem the more perfectly, it is here continued to four points of the ecliptic; but let it be understood, that in every descent of the moon from north to south, she is in *the tail*, and in every ascent from south to north, in *the head of the dragon*. The most important astrological significations are attached to the head and tail of this emblematic dragon; and hence it was deemed by the Babylonian priesthood a fit object to promote superstition, and to effect the purposes of that sort of imposture which it was their desire to accomplish in those oriental nations.

A PREDICTION.

SOME of the signs before us indicate that nervous complaints, with excessive debility and langour—also affections of the stomach and bowels, are disorders that will be likely to come on during the ensuing year; and if they are accompanied with changes of the body from heat to shivering, and alternately from flushings to paleness, these attacks should be treated with the greatest skill and attention; as various humours of the system are shown to be increasing, and, if not speedily removed, a long state of disease is likely to ensue in cases where the constitution is delicate.

ILLUSTRATION, No. VIII.

CIRCLE II.—SECT. III.

KING RHEO RHIO AND QUEEN KAMCHAMEHA,

Sovereigns of Owyhee, Mowee, Ranai, Morotoi, Tahoorowa, Woahoo, Atooi, Neeheeheow, Oreehoua, Morotinne, and Tahoora,—vulgarly called

THE SANDWICH ISLANDS.

REFLECTIONS ARISING FROM A SIGHT OF THESE STRANGERS.

THE appearance of these extraordinary personages in this country is an event which, look upon it as we may, furnishes matter of curious reflection. Fifty years ago we were not acquainted with any such kingdom, or any such race of men. When Cook paid them a visit, perhaps it was the first they had ever had from the civilized world: and living, as they do, amidst the dreary ocean, how great must be their surprise at viewing the monstrous scene before them. When discovered, they had, it may be said, then emerged from bar-

barism; for, though in a state of nature, nearly, with regard to dress, they had a government something such as we may fancy the original patriarchal to have been—paternal on the one part, and filial on the other. Their religion seems to have been conducted by a priesthood resembling the old druidical; and, like their's, to have been mixed with sacrificing; on some occasions, with sacrificing human victims. Horrid as these rites seem to us, they prevailed throughout all the original colonies of Scythia, which, at one time, so spread themselves over the earth, as to include almost every people; and from which stock the remote isles of the South Seas and Great Pacific Ocean bespeak their inhabitants to have descended. The short term of the last forty years may have afforded these distantly isolated people the opportunity of holding some little intercourse with nations whose habits and manners have been artificially inculcated; yet these interviews cannot greatly have affected their prejudices to their own customs; so that we may look upon them as very curious specimens of human nature, and as a part of the most genuine remains of the first races of mankind, descended from an experienced ancestry, that the whole circumference of the world could set before us.

INTERVIEW OF THE "ASTROLOGER" WITH KING RHEO RHIO.

Such curious exotics as this emperor and empress were, would necessarily attract the attention of "the Astrologer," whose travels are taken for the purpose of making remarks on persons and things out of the common way. He therefore took the opportunity of paying his respects to his *Sandwich Eminency*, at the British Museum. It is very difficult to get at the nativities of persons so remotely born, because, in the first place, their modes of keeping time are different from our's; and again, the difference of longitude, unless chronometers of a like kind were used to mark the time of birth, and geographical distance, or some means equally correct, the problem could not, at the best, be solved very satisfactorily. The only means, therefore, of coming at any astrological conclusions must be by the exterior, and by scientific associations of the aspects preceding their coming to this country.

ILLUSTRATION, No. IX.

Astrological Interpretation of the Signs

THAT SEEM TO HAVE BROUGHT HITHER THESE ROYAL ISLANDERS, AND SHOW WHY THEY CAME.

Astrology will only serve to partially inform us why this unprecedented embassage should arrive in England from the Great Pacific Ocean. Jupiter entered the sign Cancer, his house of exaltation, the first of the watery triplicity, on the 31st of July, 1823, at six o'clock in the afternoon, and continued to keep possession of it until the 18th of August 1824. Mars, essentially dignified as sole governor of this triplicity, entered the same sign Cancer a week before Jupiter, the sun having resigned possession of it on the 23d of the same month. It is to be observed, that this is the sign which denotes great *seas*, and previously, only a few days, to their entering it, a conjunction of Jupiter and Mars took place in Gemini, which rules America, including the more western islands. These aspects may well be

looked upon as governing the project of the voyage. On the 9th of December, about the probable time of their entering upon their voyage, Venus promotes it by entering Scorpio, the second of the watery triplicity, and unites the queen to the expedition. But a new orb now makes its appearance, coming into conjunction with Venus in December,—I mean the comet which then became visible to us in these latitudes, and passed with such extraordinary rapidity from the southern into the higher regions of the northern hemisphere; having described, during the space of the two months that it continued visible, a whole quadrant of a great circle of the sphere. These concomitant and very extraordinary aspects, together with some others of minor import, contributed, no doubt, to cause the voyage of these sovereigns from one side of the world to the other,—an event which then caused great speculation as to the true cause of their visit.

CIRCLE II.—SECT. IV.

OBSERVATIONS APPERTAINING TO THE PRESENT PLACE OF Saturn, THE GREATER INFORTUNE.

As all the standard treatises upon astrology were written before the discovery of Georgium Sidus, the orbit of Saturn was always supposed to be the highest, or that seated next the fixed stars. Owing to his distance from the Sun, his motion is slow; but from this circumstance he is very powerful in his effects; and, except by some who build partial systems of astrology, he has ever been considered, from the severity of his action, a most malevolent planet, and has consequently been termed *the greater infortune.*

His effect upon the minds of such as are born under his influence is found, from experience, to be certain in making them reserved, melancholy, fretful, repining, suspicious, covetous, and disposed to look at the worst side of every thing. They are seldom very fortunate in their undertakings, though very laborious and deliberate. They are commonly persons neither very ingenious nor active;—capable of sincere attachment to those they think their friends; but very unforgiving, and even inclined to do ill, to their enemies.

If ♄ aturn be oriental, he is said to make the native more stout, tall, and hairy, than when he is occidental: and having north latitude, subjects under him are still more strong, bony, corpulent, and hairy, that when his latitude is south. The disorders which he insinuates into the constitutions of those over whose birth he rules, are agues, apoplexies, black jaundice, atrophy, catarrh, phthisis, epilepsy, tooth-ache, palsy, dropsy, leprosy, fistulas, nervous diseases, and some others which proceed from coldness and obstructions. His place in a nativity is unfortunate to the native throughout life; therefore, he should be cautious in not entering into matrimonial speculations with those governed by the same planet, nor travel nor trade to any town or kingdom over which Saturn presides.

CIRCLE II.—SECT. V.

PRECAUTIONS RELATIVE TO THE PRESENT PROGRESS OF Saturn THROUGH Gemini.

On the 8th day of June, 1824, the planet **Saturn** quitted the sign **Taurus**, and made his ingress into **Gemini**. It may here be observed, that most authors who write upon astrology agree in placing Ireland under the government of **Taurus**; and the severe troubles with which that country has been afflicted during the possession of Taurus by **Saturn**, which sign he has occupied ever since April, 1822, as well as at all other times, for centuries past, when he has been in that sign, afford, altogether, convincing evidence that Taurus is rightly assigned to Ireland.

Gemini, the sign which **Saturn** had then entered, is considered to be the ascendant of London: and the number of remarkable events which, for ages past, have happened to this city during his occupation of this sign, or whenever he has otherwise afflicted it, naturally leads us to expect occurrences of an extraordinary kind during his ascendency. His influence must, nevertheless, not be considered as confined to affairs of a public nature only. It will, more or less, extend to every class of persons from the highest to the lowest, both public and private; but it will be more especially felt by

those more directly signified by Saturn : and according to their various capacities, and modes of life, will each individual experience the Saturnine influence. Young persons between the ages of *twenty-one* and *twenty-three* are likely to feel most forcibly the effects here alluded to, by important changes in life that will be taking place; but the nature of these changes will be greatly regulated by the aspects and positions of the planets as they severally were at the time of the birth of any individual.

Persons about the age above mentioned, and whose constitutions are at all inclined to be consumptive, should be careful to avoid all sorts of intemperance ; for it is an age at which the pernicious effects of Saturn's influence on those born under him are often very serious, and in many instances fatal.

Persons arrived at about the age of twenty-eight, and who have been unfortunate from their nineteenth to their twenty-sixth years, must not expect any great changes to their advantage, while ♄ remains in ♊; and reverses of fortune, as well as many vexatious crosses, will be experienced, under his evil influence, by those born in 1782 and 1783. Such persons should not engage in extensive speculations for at least these two years, but they should live moderately, and wait patiently, until a more safe aspect prevails.

It is no uncommon thing for persons of both sexes to imagine those of their opposite sex in love with them when a little flattery is sported. Those, thus easy of belief, will be in danger of disappointment, and much uneasiness ; for ♄ is busy in promoting dissimulation; and it behoves the credulous to be well on their guard. Nor should those who have been unfortunate in their attachments be eager to hastily marry at this time, for it is not in the power of the other planets to counteract the evil influence which ♄ exerts. Much disagreement commonly happens between elder and younger brothers and sisters, while ♄ occupies some particular positions in ♊. Married persons also who have disagreed are not likely to be reconciled as long as the influence of this planet preponderates : indeed, their domestic broils will most likely get to their highest pitch under the evil and virulent power of ♄. As a caution to those who show symptoms

of apoplectic disorders, we ought not to omit to farther notice, that this is one of the complaints peculiar to the influence of Saturn, and more particularly in the sign Gemini, where his effect is to occasion obstructions, and the diseases arising therefrom, as before enumerated. He had, let it be remembered, no sooner entered Gemini, than Mr. Oxberry, the comedian, died of an apoplectic disorder. The Sun, Mercury, and Venus were already in this same sign, in which Mercury was also retrograde; and, as he was attacked under their influence, the additional force of that of Saturn could hardly fail of proving fatal. All persons affected with disorders of the head, and who feel a weight, as it were, upon the brain, should be very careful of themselves, and refrain, as much as possible, from all those severe applications which require great exertion of mind.

Mercurius.

EXTRAORDINARY INSTANCE OF A COMPREHENSIVE AND RETENTIVE MEMORY.

The memory of the Bishop of Salisbury was raised, by art and industry, to the highest pitch of human possibility; for he could readily repeat any thing that he had penned, after once reading it. And therefore, usually, at the ringing of the bell, he began to commit his sermons to heart, and kept what he learned so firmly, that he used to say, if he were to make a speech premeditated, before a thousand auditors, shouting or fighting all the while, yet he could say whatsoever he had provided to speak.

Many barbarous and hard names out of a calendar, and forty strange words, Welsh, Irish, &c. after once reading, or twice at the most, and short meditation, he could repeat both forwards and backwards, without any hesitation.

Sir Francis Bacon reading to him only the last clauses of ten lines in Erasmus's Paraphrase, in a confused and dismembered manner, he, after a small pause, rehearsed all those broken parcels of sentences the right way, and on the contrary, without stumbling.—*Clarke's Mirror*, p. 356.

ILLUSTRATION, No. X.

CIRCLE II.—SECT. VII.

ON THE PRESENT FASHION

OF WHOLLY DISREGARDING THE

Science of Astrology in treating the Sick.

THAT fashions in dress, in furniture, and in such articles as apply to external decoration rather than to the use and end of inventions of all sorts, should be varied, according to the taste of any age, is not to be wondered at; but that a science, and more especially such a one as that which is employed in 'preserving the health of the human body, or in restoring it in case of sickness, should have undergone such a total change, from the prevalence of fashion, is a subject worthy of reflection.

Every one who entered upon the profession of a doctor of medicine one hundred and fifty years ago in England, and in most other European countries, was obliged to undergo an examination in astrology; and, if deficient in the application of that science to the heal-

ing art, he was considered totally unfit to practise his profession. In the present age it is the fashion to *laugh* at the system pursued in the former: but whether this laughing indicates improved knowledge upon the subject of the human constitution, and the changes to which it is exposed from atmospherical transitions, is not altogether clear.

If we may judge from the healthy state of the animal world in general, it will at once be obvious, that but few things of a very simple kind, and those furnished by nature to every portion of the globe according to its various climates, in sufficient abundance, are wanted to preserve health, or restore the constitution whenever it may have sustained injury. There can be no fairer way of judging what is actually necessary to keep up the vigour of the human frame than to look at nations of savages, and to observe their ways of recruiting their strength when they have been weakened by disease.

Perhaps nothing proves more than a simple observation of this nature, the absurdity and mischief to mankind, of the fashion which has introduced into every apothecary's shop such a display of painted vials, jars, gallipots, &c. &c. Under the prevalence of such a fashion for varieties of every preparation of medicaments, it is impossible that the science can continue systematic, as it was when *Galenicals* formed the chief body of the *materia medica*. It will be always subject to an innovation of its principles, as long as astrological *diagnosis* and *prognosis* are excluded from practice, and will be rather an experimental than a settled science. My opinion is, and it has been formed from much attention to the subject, and from a due consideration of both the ancient exploded system, and the modern *accidental* administration of medicine, that a complete knowledge of astrology is indispensable to a physician. There certainly can be no system where there are no *set* principles: and if the principles are natural, they must be drawn from astrology, for astrology comprehends the whole system of nature.

English villagers of the present day have, for the most part, recourse to some neighbouring old woman when they are out of order, who soon sets them to rights, and manages to keep a neighbourhood alive, and in a good sound state of health, for pretty near a century.

She knows the time for gathering her herbs in their best state of perfection. She has her decoctions, and distillations, and salves, and so forth, ready for all cases that may be wanted, and her prescriptions are such as have *done wonders*, from her great-grandfather's time. Thus, the simple practice of antiquity is not totally extinct among us; and it is to be hoped that fashion will again revive it.

ILLUSTRATION, No. XI.

CIRCLE II.—SECT. III.

A CANDID SURVEY OF CERTAIN PASSING EVENTS,

With their attendant Signs, and the inevitable Consequences to moral Society.

THE passions of a nation may be compared to the ocean, which, without some cause of agitation, is disposed to calmness: but when ruffled to a state of violence by any sudden or provoking impulse, the effects are tremendous and overwhelming. In looking at the frenzies which occasionally seize upon the public mind, some may

be satisfied with the fancy, that there is nothing farther to be apprehended than the merely momentary fit or panic; and that it loses all its fervour as soon as the temporary emergency which caused it is overpast. Those who think (I will not say *reason*) thus abstractedly think erroneously; nor can such short-sighted mortals know much of the nature of the human heart. Every provocation which a rational body experiences has a concomitant origin, which is not visible to the purblind and precipitate. Every new insult adds fuel to fuel: and the fervour of indignation, when it has once glowed, never becomes extinct; but will, some time or other, as new combustibles are added, burst forth with quenchless fury. It is at these latent consequences that the moral philosopher looks with serious forebodings, and not at the mere occurrence which may happen to be coming to pass.

In a former page, some allusions have been made to the entrance of ♄ **Saturn** into **Gemini** the ascendant of London, as well as observations relative to the sorrowful afflictions which have befallen Ireland during his sojourn in **Taurus**, the ascendant of that criminally-neglected island. Those remarks, it will be seen, relate to persons of various classes rather than to events; and it is a task of no very agreeable kind to which the pending signs now lead; namely, that of tracing the astrological significations which appertain to certain weighty subjects that have been recently making, and which ought to make, a serious impression on every virtuous and patriotic mind.

THE RAGE OF INFIDELITY IN ENGLAND, AND THE DEPLORABLE MEANS BY WHICH IT IS PROMOTED.

THE first circumstance which affects the community at large upon the ingress of ♄ **Saturn** into **Gemini*** the ruling sign of this vast me-

* PTOLEMY, the prince of astrologers, advises us to judge the effect of every peculiar ingress by the preceding lunation; and the following were the very remarkable positions of the starry orbs at the new moon of May 28, 1824, 3 h. 3 m. p. m. which immediately *preceded* the ingress of Saturn into Gemini.

☉ 7 . 7 ♊ | ☽ 7 . 7 ♊ | ♄ 28 . 34 ♉ | ♃ 12 . 18 ♋ | ♂ 27 . 35 ♍ | ♀ 20 . 15 ♉ | ☿ 15 . 40 ♊ R | ♇ 11 . 20 ♍ | ♅ 15 ♍ R |

tropolis, is the trial of eight men charged with selling blasphemous publications. It is well worthy of observation, that these trials, which will prove of more national importance than can be seen upon a hasty glance, commenced on the very day that the entrance of the malevolent planet into the ominous sign was taking place.

The observations on this remarkable prosecution cannot be too minutely made; and I shall, therefore, feel myself excused for particularly pointing out some of the most striking matters by which this case, and the circumstances connected with it, are distinguished.

These eight persons, over whose fate the malign orb seems to have so especially predominated, were the agents, as we know, of a man who has voluntarily sacrificed his liberty and property in the cause of doctrines which oppose the truths of Christianity: and not only has he himself been long suffering the scourge of the law, but his wife, and other of his female kindred, have, by their own choice, rushed dauntlessly into the jaws of the judge and the gaoler, and become the victims of the same fatal resolution.

The consequences of this apparently disinterested and determined conduct in the cause of free-thinking, has been to induce an endless succession of proselytes and propagators of the same Antichristian tenets; who, for the most part, meet the courts with a confidence that argues sincerity in the cause they have engaged in: and it is to be deplored deeply, that the want of theological understanding in those before whom they are brought never fails to be conspicuous upon all these trials. Thus, that which is meant to be suppressed by *the utmost rigours of the law*, only gains spiritual strength by the triumphant manner in which the disciples of the infidel, mean and uneducated as they are, face, grapple with, and floor, their antagonists in court, who dare never stir an inch from the technical verbiage of acts of Parliament. As long as this unequal contest between the arm of the law and the arm of infidelity is impoliticly kept up, so long must the latter gain strength; and true religion and morality grow weak and suffer abuse.

A WORD OR TWO FROM COUNSELLOR FRENCH, AND ONE OR TWO FROM FATHER JEROME.

A barrister, named French, conducted the defences set up by certain of these dealers in infidelity, and a few of the words which he used express very truly and very cogently the consequences which the nation is suffering from the injudicious mode of suppression which has been hitherto adopted. "Piety," says he, "shudders at these prosecutions. True Christianity is every where scandalized from them. The dissemination of these books is most horrible, and the circulation is increased by tens of thousands by these prosecutions. Could the imprisonment of these poor, starved, ignorant creatures check them? No. The true cause of the frightful increase of infidelity was the vices and luxury of the higher classes—their deistical principles—and their unchristian conduct. He repeated it, that *the community was in peril from this source.*"—"He felt for those who were prosecuted; and he came to protest, as a Christian, against such a course of remedy as imprisonment. He wished them to make converts of these poor men rather than martyrs."

Now what is most wonderful to a bystander is, that, in an age which prides itself with being so luminous and refined, men of education, and who must be well acquainted with the results of nearly three centuries of persecution, should not pay some regard to what experience is ever teaching. Domitian, Adrian, and Antoninus, after sacrificing nearly a million of Jews, could not extinguish Judaism: nor could the millions on millions of martyrs to Christianity, from Nero down to Dioclesian, repress the progress of its doctrines. The same evidence is manifested in the whole history of the Reformation, from the early dissent of the *Waldenses* to the present time; that is to say, rigorous measures have ever tended to strengthen rather than suppress freedom of opinion upon topics of religion. Of this one thing we may all rest certain—that no set of persons can overthrow *the truth.* What, then, is the line of conduct which this axiom points out? Why obviously this—to employ the truth to *persuade and convince* those who are in error. It is, however, much to be feared,

that the fact which St. Jerome advanced is but too well grounded: "After the church," says he, "had Christian magistrates, *she was fuller of riches, but emptier of virtue;* and when *she had golden chalices, she had wooden priests.*" *

A COMPARISON OF CERTAIN CONFIGURATIONS,

By which recent Events, that much affect Religion and Morality, have been marked.

When any powerful influence is exerted from either **Gemini** or **Sagittarius**, some circumstance unfavourable to religion is commonly seen to be the result. I have already sufficiently remarked upon the increasing spirit of opposition to the established religion of the country, as evinced in the conduct of Carlile's agents; and there can be no question, but the notorious profligacy of those to whose care the superintendence of religion is committed, has been a chief cause of the successful career of these emissaries of infidelity. Precept without practice is but the smoke of a dunghill, which every one is desirous to shun even the side-wind of. Indeed, to persons in the least degree conversant with astrology, I shall be able to afford full proof that the disgrace which has fallen on the church through the infamy of certain of the clergy, is connected with the active propagation of blasphemous doctrines, and of more efficacy in promoting the circulation of the Carlile publications, than all the energies of an open antichristian host could have ever effected.

In order to bring forward my astrological evidence on this great national subject, I must reluctantly advert to that fatal day for the established church, the 19th of July, 1822: and, by comparing the signs which predominated over the horrid deed committed by a dignitary of the highest rank on that day, with those which prevailed on the 8th of June, 1824, when the trials of Carlile's shopmen commenced, a singular correspondence in the planetary positions will be detected, which will speak volumes in favour of the authenticity of astrology, and of the connection above signified.

* Bennet's Memorial, p. 18.

July 19th 1822	☉ ♋ 26.10	☽ ♐ 8.26	♅ ♅ 4.29 ℞	♄ ♉ 9.9	♃ ♉ 29.46	♂ ♎ 2 7	♀ ♊ 18.8	☿ ♋ 18.0 ℞
June 8th 1824	☉ ♋ 17.33	☽ ♏ 10.14	♅ ♅ 14.50 ℞	♄ ♉ 29.57	♃ ♋ 24.32	♂ ♎ 0.44	♀ ♊ 3 35	☿ ♊ 10.6 ℞

Upon comparing this scale of the relative positions of the planets, the reader will observe, that, on the 19th of July, 1822, the day on which the execrable bishop polluted what is termed the *Establishment* with a stain of the foulest and most indelible nature, the planet **Jupiter** was just quitting **Taurus**—that **Mars** had just entered **Libra**, and was applying to a quartile of the **Georgium Sidus**, the latter being retrograde, and beholding one another from cardinal signs—**Mercury**, also, being retrograde, in **Cancer**, in a state of combustion—and the **Moon**, in **Leo** just separated from her conjunction, being afflicted by a quartile of **Saturn** emitted from **Taurus**.

Now, upon the 8th of June, 1824, when the agents of Carlile are put upon trial for the act to which the former may be regarded as a grand inducement, we find **Saturn** in the posture in which **Jupiter** was seen in the former case, namely, just ready to transit into **Gemini**—**Mars**, also, has just ingressed, as before, into **Libra**, and, as in the former instance, is applying to a quartile with **Georgium Sidus**, the latter now retrograde as before; and the aspect still being from the same cardinal signs—**Mercury**, likewise retrograde, as in the former aspects—**Venus**, in both instances, in the ascendant of **London**—and the **Moon** in **Scorpio**, just separated from affliction by conjunction with **Mars**—to which may be added, the quartile of the **Sun** and **Georgium Sidus** on both days within orbs, and from the same cardinal signs.

Having shown the remarkable coincidence on these two occasions, which both so materially concern the religion of the country, I shall only farther state, on this point of my question, that **Saturn** has a strong sympathy with subtle-minded persons; and, in exciting them to action, he is very powerful. Carlile's connections are no doubt of the class on which he, at this time, is very forcibly operating; and, as his motion is heavy, his effects may be expected to be lasting, and to increase in importance, for some time to come, relative to the affairs of the British metropolis.

ILLUSTRATION, No. XII.

CIRCLE II.—SECT. IV.

Adventures of the Astrologer

ABOUT PART OF

THE SOUTHERN COAST OF ENGLAND.

BULL-FER-HIDE, THE LANDING-PLACE OF WILLIAM THE CONQUEROR, AND HIS VICTORY OVER KING HAROLD.

DURING a pedestrian excursion, recently taken by the **Astrologer**, along the southern coast of England, to the several watering-places, he had one morning early set out from Hastings on his way to Eastbourne. Arrived at a spot, near to the village and garrison-station of Bexhill, called by the people of that neighbourhood Bull-fer-hide, he had sat himself down by the way-side to contemplate that memorable spot where William the Norman landed his troops, previous to his conquest of England, 757 years ago, in that contest with the

Saxon and Danish power which had concentrated in King Harold, who commanded in person. One side was fighting to obtain a kingdom, the other to preserve it to himself and his posterity; and no battle was ever fought, before or since, that was more desperately contested. It is well known that the army of Harold was totally overthrown, and that its royal commander was one of the slain. From this celebrated victory the town of Battle, in Sussex, received its name: and will, perhaps, remain till doomsday, a monument of the result of that struggle for the crown in England.

While the mind of the Astrologer was engaged in reflections on the events of that day, and the total change of masters which the landed property throughout England was destined to undergo in consequence of the result proving fatal to the dynasty which had previously been established, a gentleman dressed in a plain English costume, but who, from the mustachios which he wore, and the broken accent in which he spoke our language, might be supposed a foreigner of the military profession, approached towards the place where the Astrologer had seated himself.

THE STRANGE GENTLEMAN—THE INTEREST HE TAKES IN THE SPOT, AND TRUE SIGNIFICATION OF THE NAME IT BEARS.

The stranger having introduced himself according to those manners which, in a moment, bespeak the man of the world, proceeded to say, that he believed the town of Brighthelmstone lay somewhere beyond the bold summit of those distant mountains. The majestic prominence of Beachy Head, and the fine range of chalky cliffs which terminate the heights called the South Downs, and which form the western extremity of a noble sweep of coast, called Pevensey Bay, were the summits to which the inquirer alluded. The Astrologer answered him by stating somewhat particularly the distance, and the course of villages through which the direct road lay, and farther explaining, by a pocket map of the country, the several other routes by which a way to that celebrated resort of royalty might be taken. The objects of curiosity and certain historical circumstances abound-

ing in, and connected with, this part of England, were also pointed out: and it was finally observed by the Astrologer, that he was on an excursion round the coast by way of amusement, and to give himself the benefit of a sea breeze; and that he was then on his way to Eastbourne, in the direct road to Brighton.

The stranger appeared wonderfully interested at finding himself upon the spot where a landing was made of those forces which consigned the kingdom to a new line of monarchs, and gave its lands as an heritage to a new race of nobles. The Astrologer and stranger had just taken a survey of the remains of the old fort constructed by the Normans upon their first footing in the country, and had walked round the vestiges of intrenchments and defences which the lapse of so many ages, since past, had not yet effaced, when an old fisherman, who had already passed a life of nearly threescore and ten upon the spot, came up. He told us, that the name of Bull-fer-hide had been given to the place, because the Conqueror, immediately upon disembarking, called out, "*A bull for his hide*," signifying, that he had a bull slaughtered, and his hide cut into narrow strips or thongs, saying, *That, if he could obtain so much land as he could enclose round with the thongs of one bull's hide, he would be King of England.*

This etymology of the name which the place bears to the present day being thus traditionally delivered from father to son, and from the simple old native of the solitary spot to us, occasioned the strange foreigner to laugh heartily, and made him somewhat curious to hear all the legends which the countryman was willing to impart, concerning the level and its surrounding district, as far as the eye could extend. Through the communications of this veteran, we arrived at many particulars concerning the neighbourhood, as they are still recorded in the legends of the rude natives; but which we do not here stay to recount, as they have no immediate connection with the present objects of the Astrologer.

Having, at length, bade the old fisherman good morning, the stranger remarked, how many corruptions in language and ludicrous associations arose out of similarity of sound and misapplication of sense; and seeming still much amused with the interpretation just

before given of Bull-fer-hide, he observed, that *hithe* was a radical Saxon term for any small port or quay, and that the strong redoubt which the Normans had there constructed, for the purpose of securely landing their forces, stores, &c. from the opposite coast, plainly bespoke the signification of the name which had been conferred upon the place, *boulevarde* in the Norman tongue implying *a fortress;* and, consequently, the original title by which the landing-place and rendezvous were distinguished was evidently *Boulevarde Hythe;* signifying, in English, *Fortress Landing-place.*

THE SMUGGLER'S WIFE.

Having reconnoitred, as far as we desired, this celebrated spot, we were about turning into the small inn, the only habitation except the huts of two or three fishermen, which the place contains, when up came a poor woman, with a little boy and girl trudging pitifully by her side, and with an infant in her arms. She courtesied respectfully, and seemed hesitating, as it were, whether she should pass us or not without speaking. Necessity seemed to prevail over reluctance, and, coming towards us with eyes flush with tears, she said, she hoped we would not be angry at her begging a trifle to assist her to proceed on with her poor children, to their home, in the neighbourhood of Portsmouth, nearly sixty miles distant.

On being questioned, it appeared that her husband was a smuggler, and that in one of his enterprises he had recently been unfortunate enough to fall in with a revenue cruizer off the coast of Kent, the consequence of which was, that he had been taken prisoner, and was then confined in the gaol of Dover. The poor wife had walked from their place of abode in Hampshire to see him in his confinement, which, after the prayers and entreaties of a fortnight, had been refused her by the authorities; and, fatigued in body, and full of heaviness of heart, after having performed such a laborious journey in vain, she was returning towards her desolate home, under all the pangs of melancholy, and the sad bodings of the destitute wife and mother.

She told her sorrowful story in an artless manner, which sufficiently

vouched for its truth ; and expressed herself doubly grieved at being, for the first time in her life, driven to ask charity, which she declared nothing would have induced her to do, but the hunger to which her children were reduced. Her last money had been paid for their lodgings the night before, and they had then not had anything to eat since the preceding afternoon. She spoke in the highest terms of the goodness of her husband, who, she said, except following that line of life, was a character without reproach. He was truly tender towards her and the children, and a friend to everybody as far as he could; but she feared that no mercy would be shown him, and that she was now doomed to pass the remainder of her days in widowhood, and to do with her own hands the best she could for her poor fatherless children.

My new friend seemed to feel, as a man ought to do, all the sensations of true compassion for a female in so uncalled-for a state of suffering, and lost no time in ordering the landlord of the inn to provide a comfortable meal for her and the children at his expense. Knowing the austerity practised by the local authorities against such as followed smuggling, and fearing that she would be exposed to the severities with which those that come under the acceptation of vagrants are sometimes visited by petty country justices and their insolent myrmidoms, it was my intention to have secured her from the chance of such additional affliction, by a letter of recommendation to a worthy magistrate of a liberal nature, who lived not far distant, and to have forwarded her lawful progress home by means of a pass.

THE CONDUCT OF THE ALIEN TOWARDS THE DISTRESSED WOMAN.

The strange gentleman seemed full of indignation on learning that persons totally devoid of discrimination, and who often exercised power for the sake of indulging the most contemptible pride, should be vested with authority to throw a woman free from crime, and at the same time so unfortunately situated, as to be driven, against her will, to ask a few pence to satisfy the hunger of her innocent children, into a prison.

He then vehemently deprecated the unchristianlike principles of those laws by which humanity could be violated with impunity: and vowed that, in his opinion, no severer judgment could be inflicted on the civilized world, than that of its being consigned over, by national laws, to the wills of dissipated and voluptuous tyrants, who had no care but that of gratifying their own inordinate lusts and evil appetites.

"As to the crime of smuggling," says he, "in what does it consist?—In nothing but following a traffic, forbidden only for the sake of a wicked jealousy, that exists between the managers of one state and the managers of another—a traffic sanctioned by the laws of Heaven! Can there be any doubt in the mind of one who has looked into the sacred ordinances of religion and morality, but that one part of the great scheme of Providence is the establishment *a free intercourse* between all the societies of men upon the earth? And what is it that counteracts the will of Heaven, in this glorious particular, but the framing of laws to gratify avarice by partial monopolies of the articles of traffic—by enacting laws to sanction a few men to plunder the mass? And what, then, s the crime of which this poor smuggler has been guilty? It is one which never could have been created but for the existence of the wicked and pernicious laws that are made to sanction monopoly and avarice. Thus do we behold humanity infringed, and Christianity violated, by those dirty private enactments which have caused this poor sufferer to be robbed of her husband, and these harmless babes of their affectionate father—thus have our ears been tortured with a tale of barbarity which would disgrace the lowest savages of Africa, were it told of them, that a woman from affection had walked nearly a hundred miles to console her imprisoned mate—imprisoned for no crime but a defiance of laws which it will always be considered honourable to defy—and, when she has performed this hard duty, to be denied the privilege of a word of mutual consolation—Oh! it is too much for any land that boasts of liberty!"

Having taken our refreshment, during which the stranger, with much feeling, indulged in these observations; and the poor woman being now ready to depart, her alien friend wished to ascertain what

sum of money would be necessary to carry her home, regretting, at the same time, that he was not a rich man. She signified that, on account of the tender age of the children, it would be impossible for her to reach home in less than four or five days, as they were then very much fatigued; and that it would require as much as half-a-crown a-day to provide them all with food and lodging upon the road.

Our strange friend thought that such a sum would be quite insufficient to enable her to effect such a journey; adding, "I, as far as I am able, am a true cosmopolite, and my principles teach me to regard every country in the world as my home, and every honest person as my relative. Every human heart is loved by me—every oppressor is regarded as my personal enemy. You are in distress, good woman, and I am bound by my principles to relieve you as far as I can. My worthy friend here (as he was pleased to term the Astrologer) has kindly proposed to assist you to return to your home by placing you under the protection of those laws of your country, which have been made to succour indigent travellers; but you might, even under these salutary laws, be exposed to insults and vexations from those unfeeling people who administer them. My purse happens to contain at this time a trifle which I do not, thank Heaven, immediately want myself; and you, therefore, do me a favour by enabling yourself to avoid the painful extremity of applying to the magistry, by receiving this from my hand, which, I trust, will be sufficient to purchase the necessaries you may want by the way,—and I heartily," says he, "wish you safe home."

With this he put two sovereigns into her hand, and the Astrologer having added his mite, the poor creature burst into a flood of tears, which spoke her sense of the service more eloquently than all the power of words could have done: and while she was in vain endeavouring to overcome her feelings sufficiently to articulate her thanks to her benefactor, and her prayer for blessing on his head, he interrupted her to say, that he had only been performing a small part of those duties which he owed to God—that, therefore, she was not to thank him: but he emphatically recommended her not to forget, as soon as she was alone, and her mind composed, to thank that

Power which had taught him that it was his duty to relieve her: for on Him would rest her support through her misfortune: and who was able to restore her husband from the hands of those merciless slaves to injustice, who had deprived him of liberty. He farther promised, that, if the smuggler remained in confinement until his return to Dover, he would use his utmost efforts to get him released. These proofs of the spontaneous and natural goodness of his heart only brought forth farther streams of thanks from the poor woman's eyes: and the children, hardly conscious of the cause of their mother's tears, wept plenteously from sympathy, in which state they all departed on their way to Hampshire.

Astrological Prognostications

BY WHICH THE OVERTHROW OF THE ANGLO-SAXON AND DANISH DYNASTY WAS INDICATED.

Some part of the weight of its woes having been thus taken off the heart of the smuggler's wife, and the stranger and myself being left together, our conversation again turned upon the subject of the battle for the crown of England, which the scene of the morning had so strongly refreshed in our minds. Upon being informed that the fatal overthrow of the Anglo-Saxon and Norman potentates was presignified by the affliction of the sign Aries, the ascendant of England, by the planets Saturn and Mars, and by a total eclipse of the moon, which happened in the same sign a little before the era of the battle,—the humane cosmopolite expressed himself highly pleased at a piece of information so novel and unexpected; and, which he was pleased to say, added a memorandum of no small estimation to his log-book, which he took from his pocket, and in it entered down the astrological forerunners of that great event. He then proceeded to inquire concerning the tokens by which other momentous changes in the moral world had been preceded, and seemed particularly gratified with the information, on these subjects, which he obtained.

During this repast, and the conversation which accompanied it, the Astrologer had a perfect opportunity to mark all the peculiar

traits of his face, and the characteristics which the speech and manners of the stranger denoted; and from these he was enabled to arrive at certain conclusions concerning his birth, and some of the leading circumstances by which the life of this interesting person had been distinguished.

He confessed himself to have been one of those who had been prejudiced against the science of astrology, but, on the application which it enabled a total stranger to make to things which he conceived none knew but himself, he at once acknowledged that he was now a convert to its wonderful principles, and should in future hold the science in great esteem.

CIRCLE II.—SECT. V.

Climacterical Years

OF A

PERSON'S LIFE.

THERE are certain cycles, or terms of years, which have been observed, at their periodical returns, to bring round with them circumstances, either fortunate or unfortunate, according as the **moon** is in aspect good or bad, with the point of the ecliptic ascending in a nativity. The periodical revolution of the **moon** is performed in twenty-seven days, seven hours, and forty-three minutes; hence, about every seventh day she is **moon** to her place in the radix; and thus, some time in the course of her seventh year, she becomes **quartile** to her own place, and causes what is termed, by some, the **quartile** climacteric, which, unless its effects be, in some degree, neutralized by other aspects, is an unfortunate transit. Again, some time in the course of each ninth year, the **moon** occupies a place **trine** to the aspect of her place in the nativity: which is favourable unless greatly molested by adverse aspects.

Hence it will be seen, that a seventh, fourteenth, twenty-first, twenty-eighth, &c. year is a **quartile**, or an evil climacteric; and the ninth, eighteenth, twenty-seventh, thirty-sixth, &c. are **trine**

climacterics, and promise good. The forty-ninth and sixty-third are termed grand climacterics; the former being the square of that term which constitutes the quartile, as seven times seven are forty-nine; and the latter being the time multiplied into the quartile, as seven times nine are sixty-three: which are both periods of a person's life productive commonly of something memorable.

Some authors think the climacterical effects result from certain periodical returns in the aspects of ♄aturn, which planet performs nearly one quarter of his orbit every seventh year; but the effects produced by ♄aturn, though powerful to a certain extent, are not more than 1-200th part equal to those of the moon.

E—W—N.

CIRCLE II.—SECT. VI.

REMARKS

Upon the Signs which prevailed over the Deaths of

The King and Queen of the Sandwich Isles,

AND THE CHINESE LADY:

CALCULATED TO EVINCE

THE ANARETIC INFLUENCE OF THE DRAGON'S TAIL.

PERSONS whom *custom* has reduced to so slavish a condition that they regard its laws as paramount to those of *Nature*, cannot be expected to look upon the Sun, Moon, and stars, as created for any other purpose than merely to rise and set. The sun, to them, is but a very common-place every-day sort of body, that shines upon them, to be sure: but as for anything else, he is little to be thought of: and then the Moon,—she too, though she does not make herself so cheap quite as the Sun, yet she has her particular ways, and exposes them to one's eyes without much reserve; so that it would seem almost beneath the dignity of such exalted beings as men to think her of half the consequence of an air-balloon, and to consider her as well worth looking at as a thing made by their own hands. As to the planets and stars with which the heavens are overspread, if the

Sun and Moon are unworthy of consideration, it would be unreasonable to suppose such diminutive sparks as they appear of a bit higher nature than snuffs of candles.—It may be thought unjust sarcasm, but it is to be feared, that these are ideas which apply but too truly to the mass of mankind with regard to the employment of their faculties—with regard to their disposition to discern the characters and qualities of the heavenly bodies. Still it is to be hoped that there are some willing to receive proofs that they were created as well *for signs* as *for seasons;* and we, therefore, proceed to lay before them the following particulars of recent events, with their correspondent signs :—

On the 8th of July, 1824, the Queen of the Sandwich Islands **died**, at Osborn's Hotel, Adelphi, London.

On the 7th of July, 1824, **Venus** made her transit of the **Dragon's Tail**, in **Cancer**, and applying to opposition with **Georgium Sidus**.

On the 9th of July, 1824, the Chinese lately **died** at the Chinese Rooms in Pall Mall.

Take the foregoing transit as governing the death of this illustrious stranger as well as that of the Queen the day previous.

On the 14th of July, 1824, the King of the Sandwich Islands **died** at the Caledonian Hotel, Adelphi.

On the 14th of July, 1824, **Mercury** made his transit of the **Dragon's Tail**, in **Cancer**, applying to opposition of **Georgium Sidus**.

Before I proceed to remark concerning the fatal influence which any planet during its transit of the **Dragon's Tail** acquires, let me, among the peculiar aspects of this period, point out one or two for the more close and serious consideration of my astrological readers.

On the 16th of January, 1824, the **moon** was **eclipsed**, and at the time of her obscuration was vertical to the Sandwich Isles.

On the 26th of June, 1824, the **Sun** was **eclipsed**, and at the

time of coming into the Lunar Shadow he was vertical to the Sandwich Isles.

On the 11th of July, 1824, the week in which their Majesties died, the **moon** was again **eclipsed**, and at this time she was again nearly vertical to the Sandwich Isles.—See the account of **eclipses** in the Prophetic Almanack. These will, no doubt, be regarded as signal prognostics.

In his work on astrology, Mr. James Wilson says, "Some are simple enough to direct the Dragon's Tail to the horoscope as *anareta;* and Gadbury says, he knew three instances where it destroyed life: a moment's reflection would have convinced him, that it could do nothing of the kind, being a mere nonentity."

Whoever will give themselves the trouble to register the successive transits of the **Dragon's Tail** by the several planets, will soon find that its effects are invariably anaretic, and that these commonly prove fatal to persons of great consequence. Queen Caroline of England died on the day that **Venus** made her transit of the **Dragon's Tail**, in 1821: and now we have to record the coincidence of this same phenomenon with the deaths of the Queen of the Sandwich Isles, and the Chinese Lady, together with the death of the King of the Sandwich Isles on the very day that **Mercury** makes his transit of this fatal node. It is these facts, and not men's opinions, that must guide those who would arrive at any eminence in astrology.

J. E

ILLUSTRATION, No. XIII.

CIRCLE II.—SECT. VII.

A RETROSPECTIVE VIEW
OF
Certain Remarkable Events,

With Observations on the Signs by which they were severally accompanied.

By all persons who have paid close attention to the subject of astrology, with a desire to ascertain its efficacy with regard to popular events, it will have been observed, that when planets have been passing through the sign **Gemini**, conflagrations have been commonly prevalent, and some very great ones have happened under this sign. But we are not to take this alone as the sign by which such catastrophes are to be anticipated in this particular quarter of the world. **Aries**, **Libra**, and **Sagittarius**, have had their share of great fires as well as **Gemini**; and few have ever happened, except in parts very remote in England, but when those signs have been very strongly

affected. The particular quality of any combination of influence that may happen to be in familiarity with those signs, should, however, be at all times attentively considered, when that which depends upon them is investigated with a view to foretell events which they are known to rule.

Those who have given this part of the subject of astrology the most minute attention possible, have found the sextiles and trines of Saturn and Mars, from those signs, invariably attended with consequences remarkably disastrous; and very often much more so than the quartiles and oppositions of those planets on other occasions. Such positions will scarcely ever occur without being followed by great fires—popular tumults—dreadful murders—awful suicides, and such-like: and wherever war is carrying on under such configurations, it rarely happens but that they bring on times of extraordinary slaughter and devastation.

SIGNS ATTENDING THE CORONATION, AND EVENTS CONNECTED WITH IT.

It has been moreover observed, that, when planets have been making their transits through some particular degrees of the signs Gemini, Virgo, Sagittarius, and Pisces, England, France, and some other countries that border upon these, have been dreadfully agitated. The degrees thus specially alluded to may be considered to extend from the 11th to the 15th, and from the 24th to the 28th degree of each of the said signs. Eclipses of the sun or moon, when they happen in the limits of those degrees, are certain forerunners of calamities to this part of Europe. The great eclipse of the sun which happened on the 7th of September, 1820, took place under the 14th degree of Virgo, and so virulent were its effects in those quarters where the before-mentioned signs principally predominate, that it has been thought by some very experienced astrologers to have afflicted the earth for upwards of two years. Events certainly followed it of a most serious and alarming nature. In the latter part of that year, and in the early part of 1821, a general ferment was excited by the persecution of the Queen. It was also on the 5th of

May, 1821, that Napoleon Buonaparte died; and I mention this particular circumstance, for the sake of pointing out to the notice of students in the science, that this great eclipse fell not only in the ascendant of Paris, but within two degrees of the place of Mars in the nativity of the late Emperor Napoleon; and which was, no doubt, a signal of his approaching end.—The coronation of his present Majesty on the 19th of July, 1821, was distinguished beyond every other ceremony of a like nature by the attempt of the Queen to be present in the Abbey, and the means that were employed to prevent her admission. Eleven days after the coronation-day, she was taken ill at Drury-Lane Theatre; and, after lingering under the fatal malady until the 7th of August, she died, regretted by all humane hearts. Now, those who will take the trouble to examine the planetary aspects at the time of the coronation, will find that the infortune, ♂, was in the 14th degree of ♊, one of the ominous positions before particularized. On the day of the Queen's death, ♂ had attained the 27th degree of the same sign; a part of the ♋ already alluded to as singularly baleful: and on the day when her remains were removed from Hammersmith to be conducted to her native country, and on which were witnessed those frightful contentions between the military and that part of the populace who had resolved to take the hearse through the city, ♀ had just reached the 14th degree of ♍, the very point of longitude on which the great eclipse before alluded to took place. It will be also remembered, that two spectators lost their lives, on the day of the funeral, by the conduct of the military in using their fire-arms.

Having called the attention of my readers to the subject of that memorable eclipse, and certain domestic events which seem immediately connected with it, we should not omit to mention the persecutions of the Grecian Christians by their Turkish taskmasters, which became general just at the occultation of the great luminary; and which brought on a train of massacres and brutal violations as horrible and as revolting to human nature as any on record, by which the great cities of Turkey in Asia were filled with female victims and children, the prey of the barbarian; and the cities of injured Greece with reprisals of Mahommedan blood.

It would also seem forgetful to omit noticing the extraordinary distress that prevailed in our own country among the agriculturists the whole of the year following the eclipse, which may very justly be esteemed portentous of the ruin experienced by thousands; and of the great depreciation of land, which was left in many districts almost entirely on the hands of the proprietors, and rents, in consequence, were reduced throughout the country from £30 to £60 per cent. These are events of too much magnitude to be indifferently passed over by the reflecting and philosophical astrologer.

A COMPARISON OF THE SIGNS AND ASPECTS UNDER WHICH SOME OF THE CHIEF DESTRUCTIONS BY FIRE HAVE TAKEN PLACE.

In order to afford the admirers of the science an opportunity of witnessing how instrumental planetary positions in the particular signs and degrees before pointed out have been in the production of extraordinary calamities, and more especially of such as result from fires, particularly in and about London, sketches are here subjoined of some of the most remarkable accidents of this nature that have happened during the last thirty years, together with a scale of the configurations which prevailed at the time of each conflagration. This sort of comparison cannot fail to be highly satisfactory and of great value to artists, as it gives ample groundwork, deduced from facts within our own immediate knowledge, for future judgments, and for raising the science from its present degraded position to that eminence, and dignified condition among the philosophical doctrines of the universe, which it so justly merits.

FIRST DESTRUCTION OF ASTLEY'S AMPHITHEATRE BY FIRE.

On the 17th of September, 1794, Astley's Amphitheatre, and many houses adjoining it, were destroyed by fire; and the positions of the planets at the time were as follows :—

♍	♋	♊	♉	♐	♐
☉24 . 44	☽ 9.37	☿11 . 21	♄ 29 . 36 R.	♃ 25 . 7	♂ 10.34

♍	♍
♀ 8 . 36	♅ 17 . 48

Thus it will be perceived, that the **Sun**, **Georgium Sidus**, and **Jupiter**, are all posited in the ominous degrees of the signs already alluded to; the **Sun** and **Jupiter** being quartile to each other. **Mars**, also, entering the disastrous degrees of **Sagittarius**, is applying to an opposition of **Georgium Sidus**, which sufficiently marks the calamitous nature of the event.

DESTRUCTION OF ST. PAUL'S, COVENT GARDEN, BY FIRE.

In the following year, and within two days of the time at which the foregoing event happened, St. Paul's Church, Covent Garden, was destroyed by fire; and on the 19th of September, the day of the fire, the following scheme will show the state of the planets:—

♍	♐	♊	♊	♑	♍
☉26 . 28	☽ 5 . 39	☿11 . 25	♄ 13 . 39	♃ 27 . 38 R.	♂ 1 . 8

♍	♎
♀ 19 . 30	♀ 5 . 33

Now it will be here observed, that **Georgium Sidus** and **Saturn** are in a platique conjunction in the ominous degrees of **Gemini**—that the **Moon** is applying to the same disastrous place in **Sagittarius**—**Mars** and **Venus**, together with the **Sun**, in the sign **Virgo**—and **Mercury** is seen applying to a trine with **Georgium Sidus** and **Saturn**.

THE AMPHION MAN OF WAR BLOWN-UP AT PLYMOUTH.

On the 3d of August, 1796, upwards of 250 men perished by the blowing up of the Amphion man of war in Plymouth Harbour, at which time the planets were seated as follows:—

♌	♌	♊	♊	♓	♐
☉11 . 44	☽ 14.51	☿14 . 53	♌ 24 . 6	♃ 11 . 25 R.	♂ 18 . 33

♌	♋
♀ 15 . 9	♅ 24 . 24

The positions of Georgium Sidus and Saturn will be first noticed as indicative of disaster from the malignant degrees of Gemini, Mars being in Sagittarius, separating from an opposition of the latter of the aforesaid malevolents, which, to astrologers, will be sufficient to show how strictly correct the foregoing opinions have been formed.

VAST DESTRUCTION OF COMMERCIAL PROPERTY BY FIRE AT LIVERPOOL.

In 1802, an extraordinary accident by fire happened at Liverpool on the 14th of September, by which a great number of warehouses was entirely reduced to ashes, and property to the amount of more than a million sterling was consumed. At the time of this catastrophe, the positions of the planets will be seen from the subjoined scale :—

♍	♈	♋	♍	♍	♊
☉ 20 . 52	☽ 26 . 30	♅ 9 . 11	♄ 12 . 9	♆ 17 . 22	♃ 22 . 58
♎	♋				
♀ 4 . 30	☿ 1 . 29				

Here Saturn was in possession of the 13th degree of Virgo, within orbs of a conjunction with Jupiter in the same sign, and from which the latter was separating: and, what is still worthy of observation, both being in combustion, the Sun having just separated from conjunctions with both ; Mars just entering the 24th degree of Gemini ; and the ingress of Mercury into the ominous sign Libra having been just made.

SECOND DESTRUCTION OF ASTLEY'S THEATRE BY FIRE ; AND ALSO OF THAT IN ST. GEORGE'S FIELDS, CALLED THE CIRCUS.

On the 21st of September, 1803, Astley's Amphitheatre was again the prey of the raging element, and with it twenty of the adjoining houses were reduced to a complete wreck. This second conflagration was accompanied by the following aspects :—

♍	♓	♋	♍	♎	♎
☉8 . 2	☽6 . 0	♅13 . 17	♄31 . 54	♃8 . 4	♂7 . 25

♌	♍
♀26 . 36	☿22 . 15

This scheme presents us with a conjunction of Jupiter and Mars in the sign Libra, noted for its ardent effects, and both which planets are quartile to Georgium Sidus from cardinal signs. The positions of the sun, Saturn, and Mercury, in Virgo, will likewise be particularly noticed, together with the opposition of the sun and moon from Virgo and Pisces.

The theatre called the Circus, in St. George's Fields, was destroyed by fire on the 12th of August, in the year 1805, which event was accompanied by the following state of the heavenly bodies:—

♌	♓	♋	♎	♍	♎
☉19 . 14	☽12 . 19	♅21 . 23	♄12 . 21	♃26 . 59	♂8 . 3

♍	♍
♀10 . 11	☿13 . 26

Among the more striking features of these aspects, the conjunction of Saturn and Mars in Libra will not fail to be noticed, nor their quartile configurations with Georgium Sidus from cardinal signs, which occasion their effects to be prodigious. Mercury and Venus have also ominous positions in the sign Virgo, where they are just separating from a conjunction, both being in opposition to the moon in Pisces.

The Theatre Royal, Covent Garden, with some of the adjacent houses, was destroyed by fire on the 20th of September, 1808; the lives of several persons having been lost in this awful calamity. On this occasion, the positions of the several planets were as follows:—

♍	♍	♎	♍	♓	♌
☉26 . 48	☽22 . 34	♅25 . 48	♄18 . 19	♃12 . 8 R.	♂14 . 22

♎	♎
♀10 . 47	☿4 . 51

Thus will it be seen that this unfortunate event took place when

the sun was in the 27th degree of Virgo, with the moon combust, and applying to her autumnal conjunction. The Georgium Sidus was also in the ominously flagrant degrees of Libra; and Mars was just applying to a quartile with Saturn, in the fiery sign Leo. Venus was also in the evil degrees of Libra, which, it will be remembered, were pointed out in the former number, as partaking of the same influence as those of Virgo and Sagittarius; being altogether a combination of destructive influence rarely surpassed. Not being in possession of the particular hour when the fire was discovered, and supposing it to have been between one and two o'clock in the morning, the places of the sun and moon are set down for midnight between the 19th and 20th.

COMPARISON OF THE ASPECTS COINCIDING WITH THE FIRE AT ST. JAMES'S PALACE IN 1809, AND THOSE ATTENDNG THAT WHICH RECENTLY HAPPENED AT CARLTON PALACE.

On the 17th of January, 1809, the apartments appropriated to the Duke of Cambridge in St. James's Palace were destroyed by fire. This is not mentioned as a fire of great extent, but merely for the purpose of comparing the aspects by which it was accompanied, with those pending the recent fire at Carlton Palace.

Jan. 19, 1809.	♍ ☉ 27 . 3	♒ ☽ 16 . 7	♎ ♅ 28.31	♐ ♄ 1 . 26	♓ ♃ 16.32
	♎ ♂ 17.58	♓ ♀ 7 . 2	♍ ☿ 25.43		

June 8, 1824.	♊ ☉ 18 . 0	♏ ☽ 15 . 0	♍ ♅ 14.16	♊ ♄ 0 . 0	♋ ♃ 14.32
	♎ ♂ 0 . 44	♊ ♀ 3 . 35	♊ ☿ 10 . 6		

Some persons who have applied a little to astrology, may perhaps smile at the incongruity of these aspects; but if they will please to examine them according to the conditions prescribed in the foregoing pages, they will find them by no means so unworthy of attention

as they may perhaps, at first glance, imagine. In the earlier accident it will be seen that Herschell is in Libra, and Saturn in Sagittarius, in opposition to Gemini, the ascendant of London; and Mars was in the middle of the sign Libra, in trine to the moon. On the latter occasion, the Sun, Saturn, Venus, and Mercury, appear in Gemini, the ascendant of London; Georgium Sidus being in the middle of Capricorn, quartile with Jupiter in cardinal signs, and just entering Libra.—Now let it be noted, that excepting Georgium Sidus, in the former of these instances, not one of the planets is in either of these particularly ominous degrees which have been pointed out. Again, the chain of influence between Saturn and Mars is also imperfect and interrupted, and their effects bore an equal proportion to their weakness, for though both the royal buildings were injured, neither was demolished. The accident at St. James's was somewhat more serious than that at Carlton Palace, and this may, without much hesitation, be ascribed to the degree of Libra, occupied by the Herschell planet at the time.

DESTRUCTION OF DRURY-LANE THEATRE BY FIRE, AND THE CORRESPONDING SIGNS.

The destructive fire by which the Theatre Royal, Drury Lane, was totally demolished, with all its valuable wardrobes, scenery, and histrionic appurtenances, happened on the 24th of February, 1809, when the order of the planets was according to the following arrangement:—

Feb. 24, 1809.	♓ ☉ 5 . 32	♊ ☽ 27 . 48	♏ ☿ 23 . 32	♐ ♄ 3 . 38	♓ ♃ 25 . 53

♎ ♂ 27 . 4	♈ ♀ 20 . 51	♓ ☿ 19 . 57 R.

The positions here registered afford a striking difference to those by which the accidents at the two palaces were accompanied. Saturn was here in Sagittarius, opposite the ascendant of London. Jupiter was verging on the 26th degree of Pisces, from whose quartile the moon, in the ascendant of London, had just separated. Mars had attained 27 degrees of Libra, where he was then in mo-

tion: and Venus was applying to an opposition with him in the Equinoctial signs. Mercury is also retrograde in the sign Pisces, which is one of the flagrant signs, and a separation from his conjunction with Jupiter herein has just taken place.

THE SIGNS PENDING THE BURNING DOWN OF THE CUSTOM HOUSE, LONDON.

That terrible conflagration which consumed the whole Custom House, together with many warehouses stored with valuable merchandise, broke out on the 12th of February, 1814, when the undermentioned aspects prevailed:—

Feb. 12, 1814.	♒ ☉ 23.13	♏ ☽ 26.32	♐ ♅ 2.22	♑ ♄ 25.20	♏ ♃ 26.44 R.
	♈ ♂ 28.57	♓ ♀ 28.30	♒ ☿ 18.37		

In attending to the celestial signs corresponding to this great catastrophe, it will be observed, that the Georgian planet was within very little more than one degree of the sign Sagittarius, in which Saturn was at the time Drury-Lane Theatre was consumed: thus was the ascendant of London, on each occasion, opposed by a planet similar in nature and general influence. While in this ominous sign, we see Georgium Sidus meeting a retrograde quartile of Jupiter from a sign no less malignant in these violent combustions, namely, Virgo. Mars is here seen in the latter part of Aries, the ascendant of England, and in opposition to his former place on the 24th of February, 1809. The situation of Venus, in the latter part of Pisces, not separated more than 30 minutes from the limits of those remarkable degrees, is a feature worthy of notice; and the more so, as she is here slow in motion, and just on the eve of retrograding: and consequently her operations are particularly powerful by her remaining in influence for a longer time on the part of the sign shown to be so instrumental in marking fires.

DESTRUCTION OF IMMENSE PROPERTY

At the Burning of Water-Street Mill, Birmingham; with the concomitant Signs.

On the 15th of March, 1817, a loss of property, estimated at 200,000l. was sustained by the destruction of Water-Street Mill, Birmingham, by fire, and, referring to the positions of the heavenly bodies, we find them, at the time, as follows:—

March 15, 1817.	♓ ☉ 24.34	♎ ☽ 27.51	♐ ☿ 15.45	♎ ♄ 29.54	♐ ♃ 10.34

♎ ♂ 7.22	♉ ♀ 10.42	♎ ☿ 28.31

This fire will be found, as all the foregoing events of a like kind were, to have been accompanied with aspects such as were before specified as common to conflagrations. At the time this happened, Jupiter was in the 11th degree of Sagittarius, and in a platique quartile to the sun in Pisces. The Georgium Sidus was also within the compass of the ominous degrees of Sagittarius: but the greater part of the influence of this latter planet was directed to subjects of more general importance.

In the month of April of this same year, several fires happened in various parts of the country, particularly in Essex, supposed to have been the work of incendiaries: and it is worthy of notice, that Jupiter was *retrograde* between the 10th and 11th degrees of Sagittarius, during the greater part of that month; while both the sun and Mercury were passing through the sign Aries. Many other configurations of a violent nature happened also about the same time, but they would have too much swelled this article had they been commented upon. We have, therefore, confined our view principally to those more ominous degrees of the signs pointed out.

On the 20th of March, 1818, the magnificent theatre of the Odeon, at Paris, was entirely laid waste by fire; and, though not immediately within the limits proposed to be taken in considering this subject, yet, from many buildings of a like nature having been

previously destroyed in England, it has been thought a comparison of the aspects would be acceptable. We therefore call the attention of our astrological readers to the following scheme of the heavens under which the demolition of the Paris theatre took place :—

March 20, 1824.	♓ ☉ 29.18	♍ ☽ 2.29	♐ ♅ 20.11	♓ ♄ 11.7	♍ ♃ 10.24
	♊ ♂ 27.21	♈ ♀ 1.12	♓ ☿ 15.14		

Here let it be first noticed, that the Sun, Saturn, and Mercury, are all together in Pisces, Saturn being just within the degrees of flagration, which have been before so frequently alluded to, and from which Mercury was just separating ; to an opposition of all of whom the moon applied. Mars also, between the ominous degrees of Gemini, is opposed to Georgium Sidus in Sagittarius ; and Venus has just entered the sign Aries. Every experienced astrologer will doubtlessly consider the testimony here adduced as strongly corroborative of the violent character of the signs and degrees referred to in our former positions.

RECENT FIRE IN EDINBURGH.

On the 24th of June, 1824, many families in Edinburgh were reduced to the greatest distress by a fire which broke out in that city, and consumed a great number of houses ; and we now proceed to lay down the positions of the heavens pending this recent calamity :—

June 24, 1824.	♋ ☉ 2.29	♉ ☽ 29.49	♍ ♅ 14.15 R.	♊ ♄ 1.55	♊ ♃ 18.1
	♎ ♂ 6.53	♊ ♀ 23.9	♊ ☿ 11.33		

The first thing that particularly strikes our attention in this sketch, is the posture of the planet Jupiter in Cancer, the ascendant of Scotland, where he had been for many months preceding the catastrophe, and for at least two months previous to the fire, within orbs of an opposition to Georgium Sidus from tropical signs. We are next reminded that the sun, on the day of the fire, is egressing from Gemini, and applying to a quartile with Mars. Saturn, at the time when this fire happened, had not been in the sign Gemini more than

sixteen days; and with whom ♂ars, who was in the sign ♎ibra, was within orbs of a trine aspect. ♀enus and ♂ars, it will be farther observed, both occupy the destructive degrees of ♊emini.

In a preceding part of this work, it was remarked, that the sextile and trine of ♄aturn and ♂ars, from the signs ♈ries, ♊emini, ♎ibra, and ♐agittarius, have always been remarkably evil; and sometimes have proved even more so than their quartiles and oppositions from other signs: and such aspects will be found to seldom occur without being followed by very destructive fires, dreadful suicides, horrid murders, and untimely deaths.

The chief of those calamities, of a public nature, which have happened in these parts for the last thirty years from fire, and the configurations of the heavens having been attached to each event, a fair opportunity is thus afforded of determining the aspects that denote great conflagrations. The reader will have the goodness to remember that, upon commencing this retrospective survey, a rule was laid down as to the particular signs, and particular degrees of such signs, that predominate over events of this nature, according as they happen to be excited by the influence of any planetary transit. The events have then been collected in regular succession, without selecting or omitting any case of public importance; and by examining them, one after another, as they have happened, the fidelity of the rules previously laid down will be conspicuously evident.

The science of astrology is founded upon the coincidence between the celestial influences or signs and terrestrial events. Facts from time immemorial have been collected, and found to uniformly correspond with peculiar aspects: hence, in the course of time, a body of rules have been framed for the purpose of prejudging what events might be approaching from the return of those mutual configurations among the planetary bodies which are constantly taking place. If a rule has held good in one age, it may be expected to do so in another: and if it has been verified from age to age, none but the most conceited theorists will venture to dispute its validity. The rule here proposed concerning calamities by fire has, we trust, been sufficiently attested to claim the faith of every practitioner in the science: and we venture to say that, if judiciously employed, it will very rarely, if ever, be found to fail. RAPHAEL.

THE ASPECTS OF THE PLANETS WHICH ACCOMPANIED TWO PRODIGIOUS FIRES.

On the 2d of September, 1666, the great fire of London broke out, which burnt down, in the space of three days, 13,200 dwelling-houses, and 89 parish churches, the whole loss being estimated at ten millions sterling, at the value of money in those days, which was more than treble what it now is. The positions of the planets at the commencement of the fire were as follows :—

Sept. 2, 1666.	♍ ☉ 19.40	♓ ☽ 9.38	♐ ♅ 2.11	♑ ♄ 14.11	♓ ♃ 24.11 R.
	♍ ♂ 20.36	♎ ♀ 25.55	♎ ☿ 13.53		

You will here see that the planet **Jupiter** had just come to the ominous degrees of **Pisces**, which we have, in former cases, shown to indicate fires, where he is retrograde, and the **sun** in **Virgo** applying to opposition with him. The planets **Mercury** and **Venus** also were both in **Libra**, where their influence, as before pointed out, is remarkable for causing fires ; and the former of these is, as you will observe, in quartile with **Saturn** from the sign **Capricorn**. The **Georgium Sidus**, we may also add, occupied a place in the ominous sign **Sagittarius**.

THE DESTRUCTION OF THE OPERA HOUSE, HAYMARKET, AND MANCHESTER THEATRES, BY FIRE.

We take the opportunity of directing the attention of the reader to two other cases, equally confirmatory as the former of our opinions.

On the 17th of June, 1789, the Opera House in the Haymarket was entirely destroyed by fire ; and on the following day the Manchester Theatre shared the same fate, when the planets were posited as follows :—

June 17, 1789.	♊ ☉ 26.35	♈ ☽ 15.29	♍ ♅ 11.21	♓ ♄ 23.6	♌ ♃ 1.3
	♉ ♂ 19.6	♋ ♀ 1.17	♋ ☿ 21.34		

It may now be perceived that the Sun had just separated from a quartile aspect with the planet Saturn, the former being within the evil degrees of Gemini, while the latter is approaching those in Pisces. The planet Herschell is, also, within orbs of opposition with Saturn: and the latter of these planets is within one degree of the place of Jupiter at the fire of 1666; a strong testimony that the degrees we have before mentioned are very apt to cause fires.

J. L. X.

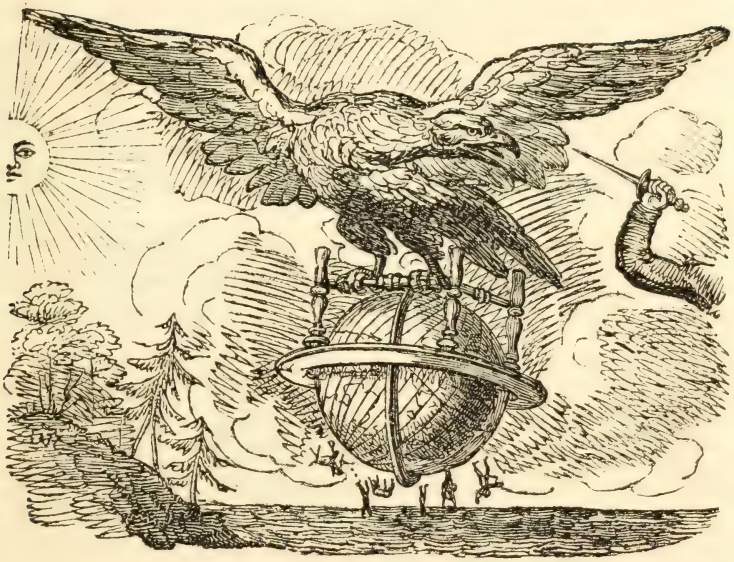
A QUOTATION FROM A WORK OF SINGULAR MERIT,

Lately published by that eminent constitutional Lawyer, Jeremy Bentham, Esq.

"On the question *what law is*, so long as the rule of action is kept in the state of common, *alias* unwritten, *alias* imaginary law, authority, though next to nothing, is every thing. The question is, what, on a given ocasion, A. (the judge) is likely to think? Wait until your fortune has been spent in the inquiry, and you will know. But, forasmuch as it is naturally a man's wish to be able to give a guess what the result will eventually be, before he has spent his fortune in the view; if possible, to avoid spending his fortune, and getting nothing in return for it, he applies, through the medium of B. (an attorney) for an opinion, to C. (a counsel) who, considering what D. (a former judge) has, on a subject supposed to be more or less analagous to the one in question, said, or been supposed to say, deduces therefrom his *guess* as to what, when the time comes, Judge A. he thinks, will say, and gives it you. A shorter way would be to put the question at once to A.; but for obvious reasons this is not permitted.

"On many cases, again, as well-grounded a guess might be had of an astrologer for five shillings, as of a counsel for twice or thrice as many guineas: but the lawyer considers the astrologer as a smuggler, and puts him down."

ILLUSTRATION, No. XIV.



CIRCLE II.—SECT. VIII.

EARTHQUAKE AND VIOLENT HEAT AT LISBON.

In the Times newspaper of August the 7th, is contained an account of an earthquake, accompanied by extraordinary atmospheric phenomena, which recently visited Lisbon; and from which the following is an extract:—

"Lisbon, July 19th, 1824.—This morning, at five o'clock, a slight shock of an earthquake was felt in this city. We have had intense heat for three days. Farenheit's thermometer has been at 100 degrees in the shade.

"The excessive heats experienced in this city on the 18th, 19th, and 20th of June, and which did such damage to the fields, deserve also some observation.

" On the 17th and 18th, Farenheit's thermometer, in the open air, and in the shade, was from 92 degrees to 96, at two o'clock; and from 79 to 83 degrees, at midnight.

" On the 19th, exposed to a hot wind from the north-east, it rose to 105 degrees. This burning wind did immense damage. The wind was so hot that the thermometer, even at midnight, when exposed to it, stood at 91 degrees.

" On the morning of the 20th, it fell to 83 degrees; rose at two in the afternoon to 103 degrees; and at midnight was again at 83 degrees.

" On the 21st and 22d, a sea-breeze from the south-west cooled the air, so that the thermometer was only 81 degrees, and 76 degrees in the hot hours: and it fell at midnight to 73 degrees, and to 68 degrees.

" It is to be noticed, that on the 19th the thermometer, in the open air, did not rise to more than 100 degrees.

" It is impossible to calculate the damage done by the terrible phenomena of the 19th; we can state, however, that the vines, in elevated situations, exposed to the north-east, entirely lost the abundant fruit with which they were loaded. We are also informed, that a great many persons working in the fields were mortally struck by the malignant influence of the excessive heat. Many animals shared the same fate: and the leaves of trees and other plants were completely dried up and reduced to dust."

Whatever causes in nature might have conspired to produce these extraordinary phenomena, it is not easy to determine. The sign ♎ Libra is, however, considered to be the ascendant of Lisbon: and, admitting this to have been correctly appointed, as the present circumstances bespeak it, the catastrophe may be accounted for as follows. The hot, dry, fiery, malignant, violent planet, ♂ Mars—a planet ever celebrated for producing pestilential heat and ungenial winds, was making his transit through the ascendant of Lisbon at the time of the extraordinary weather described in the account. He was also in quartile to ♅ Georgium Sidus in ♑ Capricorn and to ♃ Jupiter, ♀ Venus, ☿ Mercury, and the ☉ Sun, all in the tropical sign ♋ Cancer, on the 19th of July, when the shock of the earthquake was felt.

On the 18th of June, when the hot winds commenced, Mars was in the beginning of the sign Libra, in aspect to Mercury and Saturn, who had just changed his sign, and entered Gemini: in which sign, also, at the time, were Venus, Mercury, and the Sun, opposing Pisces, the general ascendant of the Portuguese nation, in which sign was seated the moon.

These positions, taken altogether, had no doubt a great share in producing the strange consequences described: but much may be nevertheless ascribed to the approaching quartile of Mars with Jupiter, which planet has much to do in whatever relates to Portugal: and this approaching quartile is also from powerful signs; the one tropical, the other equinoctial.

Be, however, the planetary cause whatever it may, we have given underneath the positions of the orbs for the two chief days when the influence prevailed, that our readers may make what addition they please to our observations.

June 18, 1824. | ☉ 27 ♊ | ☽ 13 ♓ | ☿ 28 ♍ R. | ♄ 1 ♊ | ♃ 16 ♋ ♂ 4 ♎ | ♀ 13 ♊ | ♅ 8 ♊.

July 19, 1824. | ☉ 26 ♋ | ☽ 28 ♈ | ☿ 13 ♍ R. | ♄ 4 ♊ | ♃ 23 ♋ ♂ 19 ♎ | ♀ 23 ♋ | ♅ 19 ♋

H. W.

THE CONSTELLATION OF
The Southern Cross.

The following account of this remarkable group of stars is taken from Professor Humboldt's interesting travels.

"The lower regions of the air, he conceives, were loaded with vapours for some days. We saw distinctly, for the first time, the Cross of the South only in the night of the 4th and 5th of July, in the 16th degree of latitude. It was strongly inclined, and appeared from time to time between the clouds; the centre of which, furrowed by uncondensed lightnings, reflected a silver light.

"The pleasure felt on discovering the Southern Cross was warmly shared by such of the crew as had lived in the colonies.

"In the solitude of the seas we hail the Cross as a friend from

whom we have long been separated; and among the Portuguese and Spaniards, peculiar motives seem to increase this feeling. A religious sentiment attaches them to the constellation; the form of which recalls the sign of the faith planted by their ancestors in the deserts of the new-found world.

"The two great stars which mark the summit and the foot of the Cross having nearly the same right ascension, it follows that the constellation is almost vertical at the moment it passes the meridian. This circumstance is known to every nation that lives beyond the tropics, or in the southern hemisphere.

"It is known at what hour of the night, in different seasons, the Southern Cross is erect or inclined. It is a time-piece that advances very regularly nearly four minutes a day; and no other group of stars exhibits to the naked eye an observation of time so easily made.

"How often have we heard our guides exclaim, in the Savannahs of Venezuela, or in the desert, extending from Lima to Truxillo, 'Midnight is past, the Cross begins to bend!' How often these words reminded us of that affecting scene, where Paul and Virginia, seated near the source of the river of Lataniers, conversed together for the last time, and when the Old Man, at the sight of the Southern Cross, warns them, 'that it is time to separate.'

"This constellation is in about 185 deg. of longitude, and its south polar distance being only about 30 deg. it cannot be seen in the northern parts of Europe."

The following beautiful lines, from the pen of Madame Hemans, owe their origin to the above quotation:—

In the silence and grandeur of midnight I tread
Where savannahs in boundless magnificence spread;
And, bearing sublimely their snow-wreaths on high,
The far cordilleras unite with the sky.

The fern-tree waves o'er me; the fire-fly's red light,
With its quick glancing splendour, illumines the night:
And I read in each tint of the sky and the earth,
How distant my steps from the place of my birth!

But to thee, as thy load-stars resplendently burn
In their clear depths of blue, with devotion I turn,
Bright Cross of the South! and beholding thee shine,
Scarce regret the lov'd land of the olive and vine.

Thou recallest the ages, when first o'er the main
My fathers unfolded the streamers of Spain,
And planted their faith in the regions that see
Its unperishing symbol emblazoned in thee!

How oft, in their course o'er the oceans unknown,
Where all was mysterious, and awfully lone,
Hath their spirit been cheer'd by thy light, when the deep
Reflected its brilliance in tremulous sleep.

As the vision that rose to the Lord of the world
When first his bright banner of faith was unfurl'd—
Even such, to the heroes of Spain, when their prow
Made the billows a path of their glory, wert thou!

And to me, as I traverse the world of the west,
Through deserts of beauty, in stillness of rest,
By forests and rivers, untamed in their pride,
Thy beams have a language, thy course is a guide.

Shine on! my own land is a far-distant spot,
And the stars of thy spheres can enlighten it not;
And the eyes which I love, though e'en now they may be
O'er the firmament wand'ring, can gaze not on thee!

But thou to my thoughts art the pure blazing shrine,
A fount of bright hopes, and of visions divine;
And my soul, as an eagle, exulting and free,
Soars high o'er the Andes, to mingle with thee!

STELLA.

SCIENTIFIC OBSERVATIONS.

Spots on the Sun.

An amateur of astronomy at Prague, M. de Biela, an officer of grenadiers, remarked two facts highly important to that science, in the last comet, which was discovered by him on the 30th December, last year.

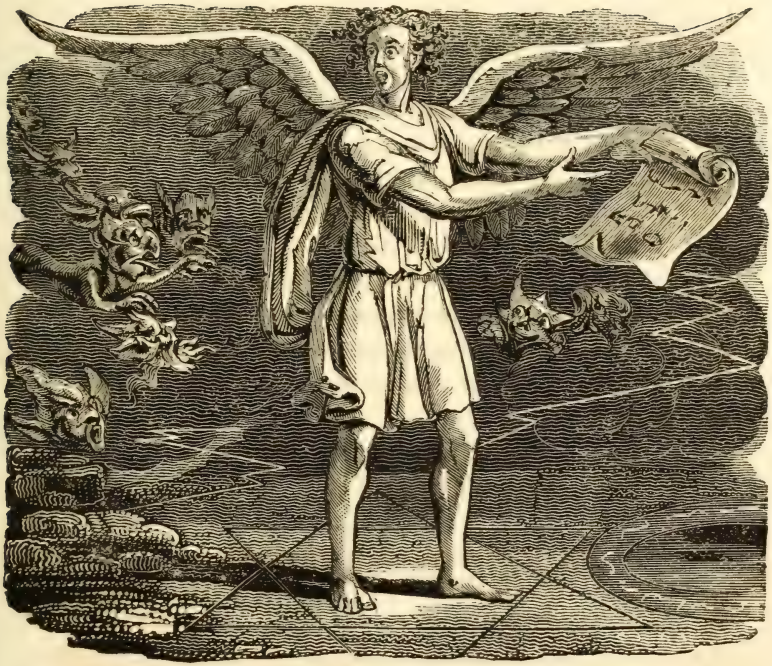
The first of these facts confirms an opinion which he had previously advanced, *that the proximity of comets has an influence on the luminous state of the Sun.* In fact, from the 23d and 24th of October, 1822, a period at which a comet was in its perihelion, until the 5th of December, 1823, he did not observe any spot in the Sun. On the 5th December, he saw a large spot, which regularly increased on the surface of the Sun till the 13th of December. On the 21st of the same month, a second large spot was observed, about to quit the surface of the Sun, and which had, no doubt, been produced some short time before. On the 30th December the first spot again became visible, on that half of the Sun which was turned towards us, and continued regularly to enlarge, until the 6th of January, 1824, when gloomy weather prevented it from being longer observed.

It is calculated that the comet passed into its perihelion in the night between the 9th and 10th of December, at a distance from the Sun of about half that of Mercury.

On the 7th of January, the time at which the first spot ought to have shown itself for the third time on the Sun, it did *not* appear; and the Sun remained without spots until the 16th of January.

If this discovery of a relation between comets and the spots in the Sun should be confirmed, it will be very important; for several astronomers besides Herschel have remarked, that *the spots in the Sun have a sensible influence on our temperature.*

ILLUSTRATION, No. XV.



CIRCLE III.—SECT. I.

MAGIC CEREMONIES, CHARMS,
AND
Encantations,
COMPRISING THE ANCIENT PRACTICE OF RAISING SPIRITS
And Invocating the Dead.

Compiled from a Selection of the most approved Authors, both ancient and modern, and from original Manuscripts in the Libraries at the British Museum, Bristol Cathedral, and Wells; the Bodleian Library, and Ashmolean Museum at Oxford; together with a variety of curious Occult Secrets from MSS. in the Possession of the Mercurii, and other valuable Sources of authentic Information.

HAVING proceeded to this high and mysterious part of our subject, it will not be amiss to caution the inexperienced reader, that

the following observations are compiled from an attentive study of the selectest authors, and the choicest manuscripts which could be procured; and, although it is contrary to reason to suppose that so many eminent men, in all ages, would have written on the subject merely for the purpose of deluding or deceiving the unwary or the credulous, yet the reader must not suppose that we ourselves will avouch for the actual possibility of all we hereafter shall relate, our chief object in this work being a development of the sublime studies which occupied the attention of the ancient philosophers, and which have hitherto been as a sealed book to the greater part of the community, or at best involved beneath a cloud of enigmas, which it shall now be our business to solve, dispute, and also to give a general explanation relative to the mysterious doctrines of cabalistical and ceremonial magic.

CIRCLE III.—SECT. II.

Of Intelligences and Spirits,

In their different Orders; also of Subterraneous and Infernal Agents.

According to the theory and belief of the ancient Thurgists, an **Intelligence** is an intelligible substance, free from all gross terrestrial matter, immortal, and of supernatural influence, and the *nature* of all **Intelligences, Spirits,** and **Angels,** is the same. From this term, however, the infernal spirits are exempted. Of the **Angels** there are three kinds: the first of which we call supercelestial, and minds altogether separated from a body, being, as it were, intellectual spheres worshipping only one God, as it were, their most firm and stable unity or centre. Wherefore they even call them Gods, by reason of a certain participation of the Divinity, for they are always full of God, are always about the Supreme Being, infusing the light received from Him unto the inferior orders, making an equal distribution of power and duty.

The **Celestial Intelligences** follow in the second order, which are called *mundane* angels, viz. being appointed, besides the divine worship, for the spheres of the world, and for the government of every

heaven and star; whence they are divided into so many orders as there are heavens in the world, and as there are stars in the heavens. Thus, the ancients termed those *Saturnine* who ruled the sphere of Saturn; others *Jovial*, *Martial*, and so on throughout the whole order of the heavens. And the ancients also placed in the starry heavens angels who might rule the signs, triplicities, decans, quinaries, degrees, and stars. Therefore they established twelve princes of the angels, who rule the twelve signs of the zodiac, and thirty-six who rule the decans, and seventy-two others who may rule so many quinaries of heaven, with the tongues of men and nations, and four who may rule the triplicities and elements, and seven governors of the whole world, according to the seven planets; and they have given to all of them *names* and seals, which they call characters, using them in their invocations, incantations, &c. &c. For instance, if at any time they operated for the sun, they invocated by the name of the sun, by the names of the solar angels, and so of the rest.*

Thirdly, they established angels, as ministers for the disposing of those things below, which Origen called certain invisible powers, to which those things which are on earth are committed to be disposed of. For, according to them, sometimes they, being invisible, do direct our journeys, and all our business, are often present at our battles, and by secret helps do give the desired success to their friends; for at their pleasure they can procure prosperity and inflict adversity.

In like manner they distribute these into more orders; so some are fiery, some watery, some aerial, and some terrestrial: which *four* species of angels are computed according to the *four* powers of the celestial souls, viz. the *mind*, *reason*, *imagination*, and the vivifying or *mobuce* faculty. Hence the fiery follow the mind of the celestial souls, concurring to the contemplation of more divine things. But the aerial follow reason, favouring the rational faculty, after a certain manner, separating it from the sensitive and vegetative. Therefore it serves for an active life, as the fiery for the contemplative; but the watery follow the imagination, serving for a voluptuous life; the earthly following nature, and favouring vegetation.

Some of these are also oriental, some occidental, some meridional,

* Vide Psellus de Operatione Dæmonium.

some septentrional. Moreover, according to the ancients, there is no part of the world destitute of the proper assistance of these angels, not because they are alone, but because they reign there especially; for they are every where, although some especially operate and have their influence in this place, and some elsewhere. Neither, truly, are these things to be understood as though they were subject to the influence of the stars; but, as they have corresponded with the heaven above the world, from whence especially all things are directed, and to which all things ought to be conformable: whence, as these angels are appointed for divers stars, so also for divers places and times, not that they are limited to any place or time, neither by the bodies which they are appointed to govern; but because divine wisdom hath so decreed; therefore they favour more and patronize those bodies, places, times, stars, &c. and hence are called *diurnal*, *nocturnal*, *meridional*, and *septentrional*. Thus, the ancients termed some woodmen, some mountaineers, some fieldmen, some domestics. Hence the Deities of the Woods, SATYRS, FAMILIARS, FAIRIES, NYMPHS, NAIADES, DRYADES, PIERIDES, HAMADRYADES, MUSES, the GRACES, GENII, and such like; some of whom they affirm are so familiar with men, that they are even affected with human perturbations; by whose instructions *Plato* thinks that men do wonderful things, even as by the instruction of men. And they report that there are so many legions as there are stars in the heaven, and so many spirits in every legion as there are in heaven itself stars. Yet, according to *St. Athanasius*, the number of *good* spirits is according to the number of men, ninety-nine parts, according to the parable of the Ten Goats; others suppose the number of the angels equal with men, because it is written, he hath appointed the bounds of the people according to the number of the angels of God; and concerning their number others have written many things: but the modern theologians, following *Austin* and *Gregory*, easily resolve themselves, saying, that the number of the *good* Angels transcendeth human capacity, to the which, on the contrary, innumerable unclean spirits do correspond, there being as many impure spirits in the inferior world as good spirits in the superior; and some divines do not scruple to affirm that they have received this by revelation.*

* Vide Orac. Magica. Zoroas, and Bodin's Dæmonomania.

Under these they place a kind of spirits subterraneous, or obscure, which the Platonists call angels that failed, revengers of wickedness and ungodliness, according to the decree of divine justice; and they call them *evil* angels and wicked spirits, because they often annoy and hurt, even of their own accord. Of these, also, they reckon more legions, and in like manner distinguishing them according to the names of the stars and elements, and parts of the world. They also place over them kings, princes, and rulers, of which four most powerful and evil spirits rule over the other, according to the four quarters of the world. Under these many more princes of legions govern, and many private officers, as the Gorgones, Statenocte, Tisiphone, Alecto, Megara, and Cerberus.

This kind of spirits, according to PORPHYRY, inhabit a place nigh to the earth—yea, within the earth itself; there is no mischief which they dare not commit: they have altogether a violent and hurtful nature, therefore they plot and endeavour violent and sudden mischiefs, and, when they make incursions, sometimes they lie hid, and sometimes offer open violence, being very much delighted in all things done wickedly and mischievously.*

CIRCLE III.—SECT. III.

Of the Names of Spirits,

AND THEIR VARIOUS DESCRIPTIONS;

ALSO OF

SPIRITS THAT RULE THE STARS, SIGNS, AND ELEMENTS.

MANY and different are the names of good and bad spirits, but their proper and true names, as those of the stars, are known only to God, who alone numbers the multitude of stars, and calls them by their names, whereof none can be known by us, but by divine revelation; very few are expressed to us in sacred writ. But the Hebrew Rabbis think that the names of angels were imposed on them by Adam, according to that which is written, "The Lord brought all things which he had made unto Adam, that he should name them; and as he called any thing, so the name thereof was." Hence the

* Vide Delr. Disq. Magic, l. 14. also Schot. Physic. Curios; and *Philostrat. in Vitâ Apoloni.*

Hebrew *Mœcubals** think, together with magicians and cabalists, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified and elevated to this virtue by some divine gift or sacred authority; but because a name that may express the nature of divinity, or the whole virtue of angelical essences, cannot be made by any human voice, therefore names for the most part are put upon them from their works, signifying some certain office or effect which is required by the order of Spirits; which name then, and not otherwise, obtains efficacy and virtue to draw any spiritual substance from above, or beneath, to make any desired effect.

Thus, an intelligent writer on magic† declares, he has seen and known some persons, who, writing on *virgin parchment*, the name and seal of some spirit, in the hour of the moon, which they afterwards gave to be devoured by a water frog, and rehearsing a certain verse, letting the frog go into the water, great rains and showers followed. Also, the same person, inscribing the name of another spirit with the seal thereof in the hour of Mars, which was given to a crow, upon the crow being set at liberty, and a verse applicable thereto rehearsed, there followed from that part of heaven whither it flew, lightnings and horrible thunders, with thick clouds.

Also, the names of some angels are Raphael, Gabriel, Michael, Haniel, which is as much as to say, the *vision* of God, the *virtue* of God, the *strength* of God, the *glory* of God, &c. In like manner, in the offices of *evil* demons, are read their names, viz. a *player*, a *deceiver*, a *dreamer*, a *fornicator*, and many such like.

So we receive from many of the ancient fathers and the Hebrews, the names of angels set over the planets and signs:

Thus the spirit of Saturn is Cassiel, in the order of *Thrones*.
the spirit of Jupiter is Zadkiel, in the order of *Dominations*.
the spirit of Mars is Samael, in the order of *Potentates*.
the spirit of Sol is Michael, in the order of *Virtues*.
the spirit of Venus is Hanael, in the order of *Principalities*
the spirit of Luna is Gabriel, in the order of *Angels*.
And the spirit of Mercury is Raphael in the order of *Archangels*.

* Wier de Præst. Dœm. 2, c. 4, et seq.
† Barrett's Magus, book 2, page 55.

These are those *seven* spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial and terrene kingdoms which are under the region of the moon; for these (as the more curious theologians say) govern all things by a certain vicissitude of *hours*, *days*, and *years*. As the ancient astrologers teach concerning the planets which they are set over, which *Mercurius Trismegistus* calls the *seven* governors of the world, who, by the heavens as by instruments, distribute the influences of all the signs and stars, upon their inferiors.

Again, the ancients have two other* superior orders of spirits, answering to two spheres of the Heavens, distinct from the planetary regions, namely Methratton, in the ninth orb of Heaven, in the order of *Seraphims*, and Razael, in the starry orb of Heaven, in the order of *Cherubims*.† And every one of the planetary spirits‡ governs the world 354 years and 4 months, the government beginning from the *intelligence* of Saturn; afterwards, in order, the *intelligences* of Jupiter, Venus, Mars, Sol, Luna, and Mercury, the government again returning to the spirit of Saturn.‖

Trithemius, the famous Abbot of Spanheim, wrote a special treatise concerning these, which he that will thoroughly examine may from thence draw great knowledge of future times. Over the twelve signs of the Zodiac, are set these—viz. over Aries the spirit Malahi-

* This singular order of *other* spiritual rulers, in addition to the *seven* planetary spirits, making in the whole *nine* orders, proves that the system of the ancients was not founded in delusion; for, as above shown, they have two *other* orders of spirits, which are not attributed to *any* star or planet, but merely to the sphere of Heaven. So that the discovery of an *eighth* planet does in no way overturn the ancient system of magic, but seems to hint that there is a possibility of the existence of *another* planet still more remote than Herschel; whose immense distance, as it wanders through the boundless regions of infinite space, has hitherto hindered its discovery by our best astronomers, but which we firmly believe will, by its future discovery, give a new and enlarged idea of the now generally received solar system.

† Razael is thus the spirit of Herschel according to the above division, and is more *powerful* than the spirit of Saturn, even as the influence of Herschel *exceeds* that of Saturn.

‡ Trinum Magicum; also Peucer de Divinatione, &c.

§ Vide Agrippa de Occul. Philosoph. lib. 4.

‖ *Steganographia, Ars per Occultam Scripturam, &c &c. per Joanne Arithemio, &c.*

Dael; over Taurus the spirit Asmodel; over Gemini the spirit Ambriel; over Cancer the spirit Muriel; over Leo the spirit Verchiel; over Virgo the spirit Hamaliel; over Libra the spirit Uriel: over Scorpio the spirit Barahiel; over Sagittarius the spirit Advachiel; over Capricorn the spirit Hanael; over Aquarius the spirit Cambiel; over Pisces the spirit Barchiel.

Of these spirits set over the planets and signs, St. John makes mention of in the Revelation, speaking of the former in the beginning, and the *seven* spirits which are in the presence of the throne of God, which we find are attributed to the *seven* planets in that part where he describes the platform of the heavenly city, saying, that on the *twelve* gates thereof are *twelve angels.*

There are, again, *twenty-eight* angels, who rule in the *twenty-eight* mansions of the moon; there are also *four* Princes of the Angels, which are set over the *four* winds, and over the *four* parts of the world. Thus, Michael is placed over the *east* wind, Raphael over the *west*, Gabriel over the *north*, and Ariel over the *south*. There are also assigned to the *elements* these,—to the *air* Cheub, to the *fire* Seaph, to the *earth* Aries, and to the *water* Tharris. Now every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and signs, and in their times, years, months, days, and hours; also in their elements, parts, and winds. Every one of these princes bears rule over many legions of immortal spirits; likewise, after the same manner, amongst *evil* spirits, there are *four*, who, as most potent *kings*, are set over the rest, according to the *four* parts of the world, whose names are these: Oriens, king of the *east*; Paymon, king of the *west;* Egin, king of the *north*, and Amaymou, king of the *south.*† Which the Hebrew Doctors affirm to be most powerful spirits, under whom many others rule as *princes* of legions. Likewise there are innumerable demons of private offices; moreover, the ancient Grecian Theurgists reckon up *six* demons, which they call *Telchines* or *Alastores*, "who, bearing ill will to men, take up (as they figuratively express it) water out of the river *Styx* with their hands, and sprinkle it upon the earth, whence follow calamities, plagues, and famines;" and these are said

* Vide Cicognae Magia Omnifaria, &c. also Psell de Oper Dæmon.

to be *Acteus*, *Magalczius*, *Ormenus*, *Lycus*, *Nicon*, and *Minon*; and, although in the exact nomenclature of these spirits some ancient authors are found to differ, yet both the ancient and modern Theurgists are unanimous in the description of their several orders and offices.*

EXTRAORDINARY VOICE—WARNING TO QUIT A DANGEROUS HOUSE.

From Calmet's "Dissertation on Apparitions."

A GENTLEMAN in France, by profession a lawyer, and, as is usual for lawyers there, a counsellor of the Parliament of Paris, being in bed, and fast asleep, was awakened by a voice, which repeated several times something which he could not understand; but he got up on this extraordinary occasion, and wrote down the words which he had heard, in French characters, as follows: "*Apithi, onk osphrainay ten seen apsychian.*" Having done so, he endeavoured to sleep again, but could not shut his eyes all the rest of the night, the strange words continually sounding in his ears; and finding himself extremely uneasy, he determined to rise, and pass the time away by studying a cause which he had to report that morning; but still the strangeness of the noise dwelt so upon his mind, that he could not at all fix his attention; he therefore went to a coffee-house very early, where, meeting with some friends, he showed them the slip of paper he had written from the unaccountable articulation he had heard; when a person present, M. de Saumaise, looking at it, declared the words to be Syriac, and to mean, literally, "*Depart, hast thou no apprehension of thy death?*" This translation was received with a loud laugh, and the warning treated as a jest and an invention; but the gentleman taking it in a more serious light, left his house the same day, and it fell flat to the ground the following night!

* Does not this seem to prove that there is something more than mere mystery in these curious systems?

ILLUSTRATION, No. XVI.

THE MYSTERIOUS LETTERS DELIVERED BY HONORIUS,

CALLED THE

Theban Alphabet.

CIRCLE III.—SECT. IV.

Of Mysterious Writing.

THERE is among Theurgists a writing which they call celestial, because they show it us placed and figured amongst the stars. There is also another kind of character received by *Revelation* only, and which cannot be found out any other way; the virtues of which are from the Deity revealing them, of whom there are some secret works breathing out an harmony of the divinity, or they are, as it were, some certain agreements or compacts of a league between us and them. Of this kind, was the *sign* in the Heavens revealed to *Constantine*, "*In hoc vince.*" Also, that revealed to *Antiochus*, in the

figure of a *pentangle*, signifying *health;* for, being resolved into letters, it speaks the word ὑγίεια, *i. e. health.* In the faith and virtue of which *signs*, both kings obtained a great victory against their enemies. So, also, Judas, who by reason of that was afterwards surnamed Machabeus, being to fight with the Jews, against *Antiochus Eupator*, received from an angel a notable sign, מבבי, in the virtue of which they first slew 11,000, with an infinite number of elephants, and afterwards slew 35,000 of their enemies. For that sign did represent the name of Jehovah, and was a memorable emblem of the great name of seventy-two letters, by the equality of number; and the exposition thereof is מי כמוך באלי יהוה, *i. e. who is there among thee strong as* Jehovah?

The *seals* of spirits are widely different from the above, being formed out of magical squares, circles, and pentacles: they are chiefly dependent upon the power, virtue, and efficacy, of certain mysteries relative to numerical powers; and others depend upon the office of the ruling angel, being essentially different in their formation, as well as use; for each of the planetary spirits is accompanied by an *intelligence* to *good*, and a *spirit* to *evil;* which are also used for various peculiar purposes. But the seals of the evil and familiar spirits are more subject to arbitrary formation, being void of any other demonstration, than as having been handed down to us by the learned in those mysteries.

CIRCLE III.—SECT. V.

THE BONDS OF SPIRITS, THEIR ADJURATIONS, &c.

THE bonds by which spirits are *bound*, besought, or cast out, are *three:** some of them are taken from the *elemental* world, as when the Theurgist would adjure a spirit by any inferior and natural thing of affinity with or adverse to them, inasmuch as we would call up, or cast them out, as by fumigations of *flowers, herbs, animals, snow, ice,*

* Barrett's Magus, page 67.

or by *fire*, and such like;* and these also are often mixed with divine praises, and blessings, and consecrations, as appears in the Song of the Three Children, and in the psalm "*Magnificat*," and in others of the same signification. This bond works upon the spirits by an apprehensive virtue, under the account of love or hatred, inasmuch as the spirits are present with, or favour, or abhor, any thing that is natural, or against nature, as these things themselves love or hate one another.

The *second* bond is taken from the *celestial* world, viz. when they are adjured by their *heaven*, by the *stars*, their *motions*, *rays*, *light*, *beauty*, *clearness*, *influence*, and *wonders*, and such like. And this bond works upon spirits, by way of admonition and example. It hath also some command, especially upon the ministering spirits, and those who are of the lowest orders.

The *third* bond is from the *intellectual* and *divine* world, which is perfected by religion; that is to say, when they are adjured by the *sacraments*, *miracles*, *divine names*, *sacred seals*, and other mysteries. Wherefore, this *bond* is the highest of all, and the strongest, working upon the spirits by command and power; but this is to be observed, that, as after the *universal* Providence, there is a *particular* one, and after the *universal* soul, *particular* souls; so, in the first place, we *invocate* by the *superior* bonds, and by the names and powers which

* The following extraordinary magical virtues of herbs, &c. are extracted from an ancient manuscript in the possession of "*Raphael:*"—

"Anoint thee with the juice of *canabus* and *archangel;* and, before a mirror of steel, call *spirits*, and thou shalt see them, and have power to bind and to loose them.

"The fume of *fleniculis* chaseth away spirits.

"Take the herb *avisum*, and join it to *camphire*, and thou shalt see spirits, that shall dread thee. It helpeth much to the achieving of secret things.

"*Coriandrum* gathereth spirits together; a fume being made thereof with *apio nisquio*, and *lazias cicuta*, urgeth spirits, and therefore it is said to be the herb of spirits.

"*Petersilion* chaseth away all the spirits of riches.

"Take *coriandrum* of the second kind, which maketh one to sleep; and join thereto *croco*, *insgreno*, and *apio*, and grind them together with the juice of *hemlock*; then make a suffumigation therewith, and suffume the place where thou wilt hide any treasure in, when the ☽ is joined to the ☉, in the angle of the earth; and that treasure, so hidden, shall never be found

"*Saturea* is an herb which, being worn about one, giveth grace and good fortune."

rule the things; then by the *inferior*, and the things themselves. Thus, also, by these *bonds* and *adjurations*, not only *spirits*, but also *all* creatures, are bound; as *tempests*, *burnings*, *floods*, *plagues*, *diseases*, force of arms, and every animal, by assuming them, either by *adjuration*, or *deprecation*, or *benediction*, as in the *charming* of serpents, &c. besides the natural and celestial, by rehearsing out of the mysteries of religion, the cure of the serpent in terrestrial paradise, the lifting up of the serpent in the wilderness; and, likewise, by assuming that verse of the 91st Psalm, "*Thou shalt walk upon the asp and the basilisk, and shalt tread upon the lion and the dragon.*"

The learned Cabalists have also taught that, by rehearsing any particular passage of Scripture, some effect will follow, according to the vehement desire of the charmer, or he who repeats them.

The following are a few examples, delivered to us by *oral* testimony, but which were probably deemed too curious to be commited heretofore to writing.

CIRCLE III.—SECT. IV.

Charms for various Occasions.

A Charm AGAINST FURIOUS BEASTS.

REPEAT earnestly and with sincere faith these words:—

"*At destruction and famine, thou shalt laugh, neither shalt thou be afraid of the beasts of the earth.*"

"*For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.*"—JOB, chap. 5, v. 22, 23.

A Charm AGAINST TROUBLE IN GENERAL.

"*He shall deliver thee in six troubles, yea in seven there shall be no evil touch thee.*

"*In famine he shall redeem thee from death, and in war from the power of the sword.*

"*And thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation and shalt not err.*"*—JOB, chap. 5, v. 19, 20, 24.

A Charm AGAINST ENEMIES.

"*Behold, God is my salvation; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation.*

"*For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*

"*And behold, at evening tide, trouble; and before the morning he is not; this is the portion of them that spoil us, and the lot of them that rob us.*"—ISAIAH, chap. 12 and 17.

A Charm AGAINST PERIL BY FIRE OR WATER.

Thus, also, when we would avoid peril by fire or water, we make use of this passage:—"*When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.*"—ISAIAH, chap, 43, v. 2.

And as, according to the learned Cabalists, there is not a *verse, line, word,* or even *letter,* in the Holy Scriptures which has not some particular and peculiar meaning, either offensive or defensive (being read in the original Hebrew), so, according to them, the holy and ineffable names of the Supreme Being, drawn from the sacred word according to the rules of theurgic science, are equally powerful to avert impending evils, &c. But they have been very desirous of keeping their writings a profound secret, according as we read in *Esdras*—"*Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets.*" Which is the reason why the greater part of the ancient writings

* Our version has it "*sin;*" but the original signifies thou shalt not "*err.*"

were written in enigmatical language, and must be hieroglyphically understood.

CIRCLE III.—SECT. VII.

Cabalistical WORDS OF GREAT EFFICACY.

1. *To cause Destruction to Enemies.**

OUT of the following passage, "*Let their ways be dark and slippery, and let the angel of the Lord pursue them,*" they draw forth the name of the evil angel and messenger of *mischief*, Miracl or Mibael, מיראל, of the spiritual order of warriors: and, when they would destroy an enemy, they made a talisman, cast at the time when the moon was in evil aspect to Mars, affixing thereupon the above name Miracl, and the name of the enemy also whom they would subvert or destroy, and the effect soon followed.

2. *To give Divine Protection.*

The Cabalists draw forth a name of great efficacy from the following sentence: "*You are everlasting power, God.*"

אדכי	לעזלם	גבדר	אהה
א	ל	ג	א
A	L	G	A

From the above verse is drawn forth the great name of God, Algla, (*Alga* transposed), and whoso would protect himself against enemies must wear this great name continually about him, written on parchment.

3. *Other Divine Names.*

The word or name Jesu is extracted from the following sentences of Holy Writ: "*Until the Messiah shall come,*" and "*His name abides till the end,*" by taking the first Hebrew letters of each word in this manner:—

יכו זש כוריה and בי אש לוכלו

ז ש ז י ש ז

By which the name JESU is formed.

* Ancient MSS. in the possession of the Mercurii.

Also the word Amen is extracted from the following verse: "*The Lord, the Faithful King*:—

אחגי טור באכן

י ט ך

By taking the three heads or three first letters of each word collected and compounded together, which proves that the word AMEN is of great efficacy, and not without just cause used at the end of all prayers by the Church of England. Thus, in like manner, did the ancient Cabalists proceed in determining the names and powers of good or evil spirits, and thus did they proceed in adjuring or binding them, as they found occasion.

PREDICTION OF A BABYLONIAN ASTROLOGER.

BELESUS, a Babylonian captain, skilled in astrology and divination beyond all the Chaldeans, told Arbaces, the prefect of Media, "That he should be lord of that which Sardanapalus did then possess, since his birth was favoured, as he knew, with a lucky position of the stars." Arbaces, encouraged by this hope, conspired with the Babylonians and Arabians: but the revolt being known, the rebels were thrice overthrown by Sardanapalus.

The confederates, amazed at so many unhappy chances, determined to return home. But Belesus, having all night made observation of the stars, foretold that a considerable body of friends were coming to their assistance, and that, in a short time, affairs would go on more prosperously. Thus confirmed, they waited the time set down by Belesus: in which it was told them, that the Bactrians were come in aid of the king.

It seemed good to Arbaces and the rest to meet the Bactrians with a select body, and to persuade them to revolt, or to force them. He prevailed without blows, and they joined with his forces.

ILLUSTRATION, No. XVII.

CIRCLE III.—SECT. VIII.

Appearances of Spirits.

According to an ancient MSS. the appearances of the four potent rulers of the four *mundane* quarters are these :—

1. THE SPIRIT Oriens, KING OF THE East.

He appeareth with a fair and feminine countenance, and a goodly crown upon his head; he rideth upon an elephant, having before him numbers of musical instruments. Sometimes he appeareth in the similitude of a horse; and, when he is constrained by magical incantations, assumeth a human shape. He hath under him 250 legions of inferior spirits. His power, according to the ancients, is

great, and he can answer truly to all demands, both past, present, and to come.

2. THE SPIRIT OF Paymon, KING OF THE West.

This spirit is powerful to evil, appearing in the likeness of an armed soldier, riding upon a camel or dromedary, being crowned with a bright crown; his countenance is feminine, but his voice hoarse and uncouth. Before him goeth all kinds of musical instruments: yet, when constrained by art, he readily performs the desired wishes of the invocator, and hath under him an infinity of spirits.

3. THE SPIRIT Egin, KING OF THE North.

This spirit is high and mighty. He appeareth in the form of a man riding upon a dragon, with a regal crown: on each side of him are hissing serpents. He cometh with a fearful and tremendous noise, with many inferiors around him; and under him are countless legions of mighty spirits. When constrained by powerful incantations, this spirit assumes the form of a child, and the raising of this spirit is less dangerous than of either of the preceding, and has proved of great use to the magician, when rightly invoked. He discovers treasures of the earth, and is very tractable.

4. THE SPIRIT Amaymon, KING OF THE South.

The spirit Amaymon is great, high, and mighty, and terrible in appearance. He usually assumes the form of an old man, with a long beard, his ears being like to those of a horse, with a royal diadem on his head. His first appearance is unusually tremendous; forked lightning and deep-mouthed thunders, shaking the earth apparently to the centre, announce his awful appearance. Then suddenly the earth will appear to vomit forth gushes of flame, and sulphureous odours taint the charmed atmosphere. Anon, are heard all sorts of musical instruments; then an uncouth clatter of creaking wheels and horrid crashes, will every instant astound the invocator; but on a

sudden will all be again calm; and, clothed in the whole pomp of his spiritual grandeur, attended by countless legions of invincible spirits, **Amaymon** will be seen riding furiously on a fierce and roaring lion. He will approach to the utmost limits of the space assigned him, and it will well become the Theurgist to preserve his wonted calmness; for, if he powerfully constrain, and urgently invoke, this furious spirit, he may be brought to the most submissive obedience. He has power to give knowledge, dignity, and great promotion. These four powerful spirits are difficult to be constrained, or urged to visible appearance. They are dangerous to contend with, and are "powers of evil," "swift to destruction." They bear an inveterate hatred to human kind, will delude the Theurgist with lies and deceit, and in every other way strive to render his work abortive. But if the Theurgist shall be able to make them enter a consecrated pentacle, or a circle fortified with divine names, they will be forced against their will to reveal the truth; and he need fear no harm, if he be born under a right constellation.

CIRCLE III.—SECT. IX.

FORMS AND APPEARANCES OF THE

Planetary Spirits.

THESE spirits, which are attributed to the seven planets, are more easily called forth than the before-mentioned mighty princes of the invisible world. And, in fact, the ceremonies necessary for the incantations and constrictions for these assume a far more facile and certain character than for the others. Neither can there be anything so dangerous in the process of invocation; for these spirits are almost entirely subservient to human skill, especially where the invocator wishes to converse with the spirits of that planet under which he was born.*

* One argument brought forward against astrology, is, that the planets are inert and senseless masses of matter, and devoid of any power to move the intellectual faculties of mankind, born under them. Does not the above singular theory of the ancient Magii—that the planets are governed by spirits—account, in a great measure, for the demonstrable effects of their decided influence over human life?

SPIRITS OF Saturn.*

The spirits of SATURN usually appear with a tall, slender, lean body, very unwillingly, and having an angry countenance; having four faces, hosed or beaked. They appear and disappear incessantly, and their colour is black and shining, but of very imperfect form. Their motion is as swift as the wind, attended at times with an earthquake, or extraordinary tremulous motion of the earth.

Their particular shapes are—

A king, bearded, riding on a dragon.
An old man with a beard.
An old woman, leaning on a crutch.
An hog.
A dragon.
An owl.
A black garment.
A hook or sickle.
A juniper-tree.

The spirits of Saturn are under the *south-west* wind. They usually come at first with very terrific appearance; and the sign of their appearance is white earth, whiter than snow. Their office is to sow discords, hatred, evil thoughts, and cogitations; to kill, murder, and commit every heinous crime, which the divine Providence shall permit. They rule over *Saturday*, and are invoked the 1st, 8th, 15th, and 22d hours of that day.†

SPIRITS OF THE Sun.

The spirits of the sun generally appear in a large full body, sanguine and gross, in a gold colour, with the tincture of blood. They are very terrific and majestic in their appearance. Their motion is as the winged lightning, accompanied by fearful thunders, and a burning atmosphere.

* Vide Agrippa, book 4, and Barrett's Magus.

† The hours of the planets have undoubted influence in astrology, as any one who tries the experiment may soon prove; an explanation of which will be given hereafter.

Their particular forms are,

A king, with a sceptre, riding on a lion.
A king crowned.
A queen with a sceptre.
A bird.
A lion.
A cock.
A sceptre.
A yellow garment.

The spirits of the sun are under the *north* wind; their sign is causing a profuse perspiration upon the invocator.

Their nature is to procure gold, gems, carbuncles, diamonds, and rubies; and to cause one to obtain favour and benevolence, to dissolve enmity, raise to honours, and take away infirmities. These spirits are said to bear rule over Sunday. The hours are the same as those of Saturn.

SPIRITS OF THE Moon.

The spirits of the MOON appear generally of a great and full stature, soft and phlegmatic, of colour like a black obscure cloud, having a swollen countenance, with eyes red and full of water, bald heads, and teeth like those of a wild boar; their motion is like an exceeding great tempest of the sea. For their sign there will appear an exceeding great rain about the circle.

Their particular forms are,

A king, like an archer, riding upon a doe.
A little boy.
A huntress with bow and arrows.
A cow.
A little doe.
A goose.
A green or silver-coloured garment.
An arrow.
A creature with many feet.

The spirits of the moon rule over Monday. They are accompa-

nied by tremendous and furious blasts of the *west* wind,* with clouds, showers, and hail, and, when powerfully invocated, their appearance has been known to have caused a most furious tempest, so much so that the elements seemed involved in a general confusion.

The nature of the lunar spirits is to give silver, and to convey things from place to place, to make horses swift, and to disclose the secrets of persons both present and future.

SPIRITS OF Mars.

The spirits of Mars appear, for the most part, in a body tall and choleric, a filthy countenance, of colour brown, swarthy, or red, having horns like harts, and griffin's claws; they come furiously bellowing like wild bulls. Their motion is like fire burning, and

* The following curious facts were related to us by *three* gentlemen students, of undoubted veracity, with whom we are well acquainted, and who actually experienced them:—

"On the night of September 22, 1822, we resolved upon invocating the spirits of the moon, and accordingly, having prepared the circle, and used the necessary ceremonies and incantations, there suddenly came such a furious storm of rain and hail, and such a dreadful tempest arose, with such fearful blasts of wind, that the elements seemed as if waging war with each other; we every moment expected the dome skylight over our heads would be shattered into a thousand pieces. The rain continued to fall in gushing torrents, the wind howled mournfully, and the lightning flashed in our faces, while the thunder actually shook the building to its foundations. Expecting these occurrences, we were nothing dismayed thereat, but persisted, notwithstanding this fury of the elements, to urge the spirits more powerfully to visible appearance. What followed we cannot at present reveal: suffice it, we had ample proof of the reality of spiritual agency. At the close of our mystic labours, as we were *dismissing* the spirits by powerful restrictions, we were suddenly astonished by a tremendous noise, evidently supernatural; for, had twenty parks of artillery, a hundred loaded waggons, or a thousand pedestrians, passed by at this period, the noise we heard could not have been equalled. It resembled the most furious crashes, incessant cracking of whips, trampling of horses, sound of organs, and innumerable voices, united in an unintelligible jargon. It lasted for nearly twenty minutes, without intermission, and then suddenly ceased! As soon as we could (which was almost on the instant the noise ceased), we rushed into the street, eagerly inquiring of the guardians of the night if any vehicles or if any particular company had passed; but they all agreed none had gone by. This was a little before two o'clock in the morning (our ceremonies began at midnight), and the experiment was performed in a now dilapidated, but once *fashionable* place of public resort, at the west end of the town."

the signs of their appearance are thunder and lightning about the magic circle.

Their particular shapes are,

A king armed, riding on a wolf.
An armed warrior.
A female with spear and buckler.
A she goat.
A horse.
A stag.
A red garment.
A quantity of wool.
A cowslip.

These spirits bear rule over *Tuesday*, and are under the *east* wind; they are best invocated upon that day, in the hour of Mars. Their nature is to bring or cause war, mortality, death, combustions, and to perform strange exploits.

SPIRITS OF Mercury.

The spirits of Mercury appear, for the most part, in a body of a middle stature, cold, liquid, and moist, fair, and of an affable speech, in a human shape and form, like an armed knight, of clear and bright colour. Their motion is like silver-coloured clouds, and the sign of their appearance is an *unaccountable* horror and fear upon the invocator.

Their particular forms are,

A king, riding upon a bear.
A fair youth.
A woman holding a distaff.
A dog.
A she bear.
A magpie.
A garment of various changeable colours.
A rod or staff.

These spirits are generally accompanied by a *south-west* wind, and

are said to bear rule over *Wednesday*. Their nature is to give all sorts of metals, to reveal all earthly things, past, present, or future, to pacify judges, to give victory in war, to teach experiments and all ancient sciences, to change bodies mixed of elements, conditionally, out of one thing into another, to give health or infirmities, to raise the poor and humble the rich, to bind or loose spirits, to open constrictions, &c. They are easily brought to visible appearance.

SPIRITS OF Jupiter.

These spirits appear with a body sanguine and choleric, of a middle stature, with a horrible fearful motion, but with a mild countenance and a gentle speech, and of the colour of iron. Their motion is accompanied with tremendous thunders and vivid lightnings. The sign of their appearance is generally announced by numbers of imperfect and horrid forms, lions, &c.

Their particular forms are,

A king with a drawn sword, riding on a stag.
A man wearing a mitre, clothed in long garments.
A virgin adorned with flowers, and crowned with laurel.
A bull fiercely roaring.
A stag.
A peacock.
An azure garment.
A sword.
A box-tree.

They are said to bear rule over *Thursday*. They are accompanied by a *south* wind, very strong and powerful, resembling an hurricane: their nature is to procure the love of women, to cause men to be merry and joyful, to pacify strifes and contentions, appease enemies, to heal diseases and cause sickness, to procure losses, and to restore what is lost. They are very difficult to be invocated or constrained.

SPIRITS OF *Venus*.

THE spirits of *Venus* appear with a fair body, of mean stature, with an amiable and pleasant countenance, of colour white or green, their upper parts golden: their motion is like a clear star. For the sign of their coming there will appear innumerable forms of handsome maidens, in the most enticing forms.

Their particular shapes are,

A king with a sceptre, riding on a camel.
A naked female.
A she goat.
A camel.
A dove.
A white or green garment.
Flowers.
The herb savine.

They bear rule over *Friday*, which is the day of *Venus*; they are accompanied by a furious west wind, mingled with gentle zephyrs and invisible music, delightful to hear. Their nature is to give silver, to incline men and women to luxury, to cause marriages, to procure love, to take away infirmities, and to aid all things of a gentle and pacific nature. They are easily invocated, and, according to the ancient Theurgists, may be constrained to visible appearance, in less space of time than other spirits.

CIRCLE III.—SECT. X.

Method of Raising and Invocating Spirits.

THE various manuscripts relative to the fact of spiritual intercourse which we have consulted for the purpose of introducing the chief formula used upon this occasion all agree in declaring, that those who would invocate spirits must, for some days previously, prepare themselves to these high and mysterious ceremonies by living, in a manner, secluded from the rest of the world, being religiously

disposed, and for *three* days at least must live free from sensual gratifications.

The *place** chosen must be secluded, solitary, and isolated from the resort of men, where no business is carried on, where no unhallowed eye must enter, and where the pryings of curiosity remain ungratified. For this reason, dilapidated buildings, free from the tread of human footsteps;† or in the midst of forests, lonely caves, or rocks by the sea-shore; or amidst the ruins of ancient buildings, where the owl and the night raven alone are tenants, and where the general appearances indicate desolation and darkness: these are the most proper places that can be chosen for the provoking of spirits to appear; it being remembered that all and every order of these unearthly agents are averse to visible appearance, and, when they do appear, make use of the most terrific forms to affrighten the student, and swerve him from his purpose: all which, as well as the loudest thunders and most furious lightnings, the Invocator must accustom himself to see and hear without the least appearance of agitation; for, should his fears alarm and overpower him, the evil spirits would suddenly obtain the mastery, and, if they succeeded in getting him out of the sacred limits of the *magic circle*, his chief fortress and safeguard, his instant destruction would be sure to follow; instances of which are not wanting on record: so that the magic operator must be a man of firm and undaunted courage, of quick foresight, and accustomed to hideous objects. He must also have two associates with him, who must be well acquainted with the magic rites, and particularly in dismissing the spirits; for, it must also be known, that it is far more easy to *raise* than to *dismiss* or lay a spirit, through the unaccountable antipathy which these invisible agents have towards the human race: and when once the settled laws of nature

* Some Theurgists affirm that the place used for invocation must be either on a ground-floor or in some place where no rooms that are inhabited may be on the same level; and thus a forest or retired grotto has been frequently used.

† The late learned Mr. R. Cosway, R. A. hired a room, which he kept always consecrated for the purpose of raising spirits. On the floor he had the magic circle drawn, and it was never entered by any idle or curious intruder. This we have been assured by a gentleman, who was an intimate friend of Mr. Cosway, was actually the case.

are broken through by invoking these supernatural beings, the Invocator is certainly in some considerable danger, having subjected himself to other powers, who will not be backward in using every advantage they may casually obtain.

The *place* being chosen, secure and free from interruption, the Invocator or Theurgist must choose the proper *day* and *hour* for working, according to the nature, order, and office of the *spirit* he would invocate, not forgetting that in the *increase* of the moon he must raise *good*, and in the decrease of the moon, *evil* spirits. He must also be provided with the *seals* of the *earth*, the *seals* of the *spirit*, and the sacred *lamen* or *pentacle*, the magic sword, vestment, and other instruments for the performance of his purpose, the whole of which must be made and completed in the hour of Mercury.

The *day* and *hour* being chosen, the Theurgist must also provide himself with the proper *perfume* agreeable to the spirit, and must exorcise or consecrate the place he would invocate in, after the accustomed manner (which, however, we shall not here describe, as it would be dangerous so to do, and would put too much power in the hands of evil-minded men, on account of the simple and facile means, yet wonderful power, which these consecrations contribute, when rightly performed). He must then proceed to draw his *circle*, nine feet in diameter; within the outer circle, two concentric circles of a hand's breadth must be made, and the four quarters of the world marked therein by a correct compass. In the midst, for divine protection, must be described the great and powerful names of God, Jehovah, Tetragrammaton, Adonai, Sadai, and appropriate inscriptions; taking care that the circles* be correctly formed, and duly joined and fortified with sacred crosses, within and without; the chalk or coal being first properly consecrated. The lights used upon the occasion must be of wax, and each candlestick inclosed in a magic pentacle. The *sword* must be of pure steel, made expressly for the occasion; and, indeed, none of the instruments used must be ever devoted to any other purpose. All things being ready, he must, with his associates, enter the circle in the proper planetary hour, and,

* Some Theurgists describe the circle on *virgin* parchment, and secure it to the floor with *virgin* wax.

having entered, must with the sword proceed to consecrate and close the circle in the accustomed manner, after which he must proceed as he thinks fit to adjure, constrain, and force the spirits to visible appearance ; * in doing which he must, as said before, be undaunted, firm, and confident, not despairing or impatient, but determined to bring his will and purpose to the desired effect.

CIRCLE III.—SECT. XI.

TO RAISE AN EVIL OR FAMILIAR SPIRIT.

Now, if the Theurgist would call an evil spirit to the *circle*, he must first consider and know its nature, and to which of the planets it agrees; and what offices are distributed unto it from the planet. This being known, let there be sought out a place fit and convenient and proper for the invocation, according to the nature of the planet, and the quality of the offices of the same spirit, as near as it can be done; as if their power be over the sea, rivers, or floods, then let the place be the sea-shore, and so of the rest. Then choose a convenient time, both for the quality of the air (being serene, quiet, clear, and fitting for the spirits to assume bodies), as also of the quality and nature of the planet and the spirit, as on his day and time in which he rules; for he may be fortunate or unfortunate, sometimes in the day, and sometimes in the night, as the stars and spirits do require.

These things being judiciously considered, let the *circle* be made at the place elected, and in the circle write the proper names and characters, fortifying the same by proper pentacles and divine inscriptions; then let the Theurgist consecrate the circle and everything he uses, which being done in a firm and solemn manner, he must proceed with his incantations, turning to each of the four quarters, reiterating the same. Then let him look around, to see if any spirit does appear, which if he delays, then let him repeat his invocation, as above said, three times ; and if the spirit is obstinate and will not

* Vide *Magus*, p. 96, *Ceremonial Magic*, and *Agrippa's Occult Philo*. lib. 4; also, *Pope Honorius* on Magical Rites, and *Solomon's Key to Magic*.

appear, then let the Theurgist begin to *adjure* it with divine power, but so that all his adjurations do agree with the nature and office of the spirit; and thus he shall effect his purpose. When the spirit appears, let the Theurgist turn himself towards it, courteously receiving it, and demanding answers to his questions; but if the spirit shall be obstinate, ambiguous, lying, or else refractory, let the Theurgist bind it by repeated conjurations, and, if you doubt any thing, make, without the *circle*, with the consecrated sword, the figure of a *triangle* or *pentagon*, and compel the spirit to enter into it: then, having obtained of the spirit that which you desire, *license** it to depart, with courteous words, giving it command that it do no hurt; and, if it will not depart, compel it by powerful conjurations; and, if need require, expel it by *exorcisms* and suffumigations. And, when it is departed, go not immediately out of the circle, but make a stay, and use some prayer, giving thanks to God and the good angels, praying also for your future defence and preservation, after which being done, you may depart.

ON THE MOTION OF THE FIXED STARS,

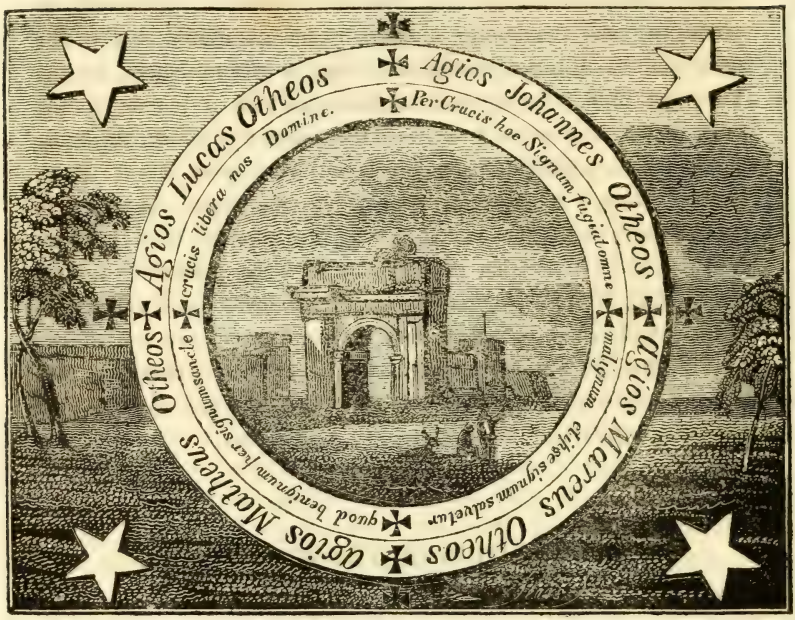
BY MANILIUS THE ASTROLOGER.

All these still keep one course, and all pursue
Their constant track, nor vary in a new:
From one fixed point they start, their course maintain,
Repeat their whirl, and visit it again:
And this is strange, and this doth more surprise
That such unwieldy frames their signs should draw,
As moved by reason, and confined by law;
No change in distance nor in site appear,
Though great in number, long the rolling year!

* They who neglect *licensing* the spirits to depart are in very great danger, because instances have been known of the operator experiencing sudden death.

ILLUSTRATION, No. XVIII.

*THE CIRCLE FOR RAISING THE SPIRIT EGIN.**



CIRCLE III.—SECT. XII.

METHOD OF RAISING THE MIGHTY AND POWERFUL SPIRIT

Egin, King of the North.

EXTRACTED FROM AN ANCIENT MS.

"THE Theurgist must call this spirit in a fair chamber or quadrant, twenty or twenty-four feet at the most in breadth, in every part a window, a cubit wide, or a little more, east, west, north, and south. The floor of the chamber must be paved, bordered, or plastered, very plain and close, so that he may make his circle thereon with chalk or coal, that it may be perfectly seen. This house or chamber must

* It is to be remembered that the surrounding scenery has nothing to do with the CIRCLE, but is merely an embellishment.

be in a void place, and not near the intercourse of men; for the opinion of some expert men in this art is, that spirits are more willing to appear in some waste place, as in woods, heaths, fens, moors, downs, or in any place where there is no resort, nor where any of the sacraments have been administered; for otherwise thy purpose will not be effected. Therefore be warned.

"The weather must also be observed, for all weathers are not good for thy work; wherefore, when thou wilt begin thy work, see that the air is clear, and, if it be in the day, see that the sun shine; and, if it be in the night, let the moon be unobscured, or the sky full of stars; but take heed of foul or close weather, for in those the spirit will not be visible; and why? because it cannot receive bodily form or shape from the elements; wherefore select fine weather, for the spirit much delighteth therein.

"The spirit must also be invocated on even days of the moon, and in his proper hour, although some Theurgists say they have began in the new moon, and it hath been thirty days' labour before they could effect their entire purpose; therefore, let not this work seem tedious, nor think for one day being spent fruitlessly that thou wilt not effect thy purpose, seeing that expert clerks have spent several days before they could obtain an appearance." This being performed, thy circle must be of the above form.

The Incantations.*

1. TO BIND THE GROUND, WHEREBY NEITHER MORTAL NOR SPIRITUAL BEINGS CAN HAVE POWER TO APPROACH WITHIN A LIMITED DISTANCE.

"Having made your necessary suffumigations and mystic preparations, describe a circle of a hundred feet or more in diameter, or as much more or less as you may think fit; and, if you wish to keep all living creatures from within a quarter of a mile or more of your

* The MS. from which this is taken is valued at five hundred guineas, and was formerly in the possession of R. Cosway, Esq. R. A. but is now in the possession of the Mercurii.

experiment, make, at the four parts of the same, east, west, north, and south, proper crosses, and devoutly pronounce thrice the following incantation :—*

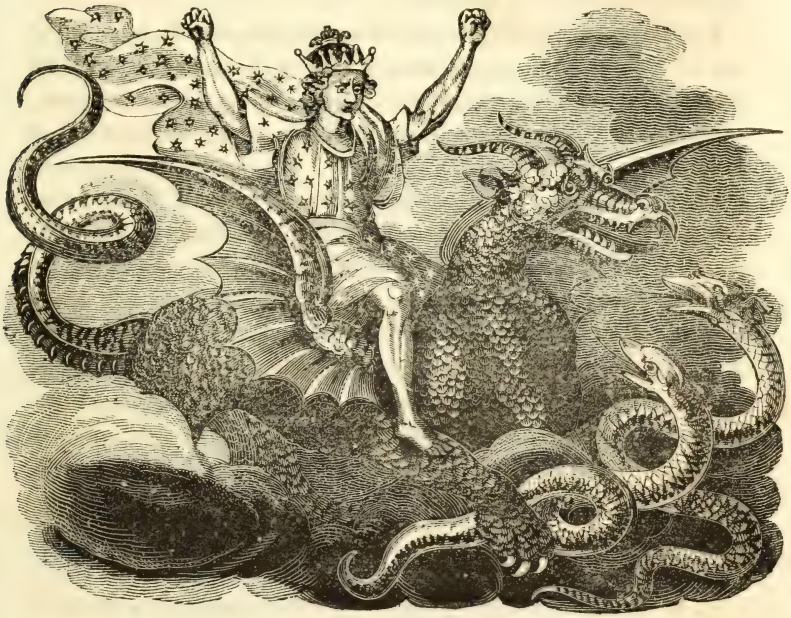
"*In the name of the* Father, *and of the* Son, *and of the* Holy Ghost, *Amen. I bind all mortal and immortal, celestial and terrestrial, visible and invisible beings, except those spirits whom I have occasion to call, to avoid and quit this space of ground, which I now mark, and wherein I now stand, and that with all possible speed and despatch. I bind you to avoid and no longer to tarry, by the unspeakable power of Almighty* God, *by the most high and mighty name of* + Tetragrammaton + *by the all-powerful names* + Agla + Sabay + Jesu + Messias + Alpha + *and* Omega +. *By all these most high and powerful names, I charge, adjure, bind, and constrain both mortal and immortal, terrestrial, celestial, visible, and invisible beings to avoid, quit, and depart this ground, and do request that none of you, except those I have occasion to call at this time, be suffered to come within these sacred limits. These things I request in the name of the* Father, *of the* Son, *and of the* Holy Ghost, *Amen.*

"Then dig a certain depth at the four parts of the compass, and bury the *seal* of the earth in each part, and no power, either visible or invisible, shall have power to come near thee, or to interrupt thy proceedings."

* These curious proceedings are copied literally from the MS before spoken of, and the Editor has thought proper to give the same orthography to the *Latin* and *Hebrew* words as in the original, and, notwithstanding some part may be found rather defective when compared with these languages as they are *now* used, yet the high antiquity of the MS. will be a sufficient excuse for the difference in point of *elegance*, should there be any.

ILLUSTRATION, No. XIX.

FORM IN WHICH THE SPIRIT USUALLY APPEARS.



INCANTATIONS FOR INVOKING THE SPIRIT TO VISIBLE APPEARANCE.

I conjure thee, **Egin,** *Rex Borealis, and also charge thee that thou appear here before me, and before this circle, by the sufferance of Almighty God, and by the virtue of his passion and other sentences which here shall be rehearsed, to bind and constrain thee.*

I conjure thee, **Egin,** *by the* **Father,** *the* **Son,** *and the* **Holy Ghost,** *and by the heavens, the air, the earth, and the sea, and by all that therein is contained, that thou come shortly, and appear to me and my fellows, not terrible nor fearful, but in mild and peaceable form, without hurt or envy to any of us.*

I conjure thee, **Egin,** *by all the holy words that* **God** *spake in the creation of the world, and by all creatures visible and invisible, and*

by the four elements, and by the virtue of heaven, and by all the holy words that God *spake unto Moses, and to all other prophets, and by the incarnation, passion, death, and resurrection, of the mild and ineffable Saviour of all mankind.*

I conjure thee, Egin, *by the general resurrection, and by the dreadful day of judgment; I conjure thee,* Egin, *by the coming of the* Holy Ghost *; I conjure thee, also, by the virtue of all the spirits of the just, and by the most holy patriarchs, apostles, evangelists, and by the most holy saints of all ages.*

I conjure thee, Egin, *by the mercy, grace, and power of God; I conjure thee, thou spirit* Egin, *under the pain of condemnation, and thy fearful doom at the great day of judgment; I conjure thee,* Egin, *by the great curse of God; I conjure thee,* Egin, *by all the high names of God; I conjure thee by the high power and strength of our Lord Jesus Christ, the Son of God, the heavenly King of glory; and I conjure thee by the whole of these, in what place of the world soever thou art, to appear instantly before me in the likeness of a child of three years old; and that, without fear, hurt, or envy, thou fulfil my request.*

Replicatory Incantations.

If, at the *third* rehearsal of the above mystic ceremonial, the spirit refuses to appear, prepare a fume of sweet-smelling savours, such as frankincense, aloes, cinnamon, oil olives, nutmegs, musk, cassia, roses, saffron, and white wax; which must be burnt, commixed together, on a fire consecrated for the purpose; and, while the fume is forming, and the fire fiercely burning, repeat what follows :—

I conjure thee, Egin, *and command thee instantly to appear before me, by the virtue of the sentences and words hereafter written, upon pain of the most awful and bitter maledictions of Almighty God.*

I conjure thee, O thou spirit Egin, *that thou arise and appear to us, by the might, majesty, and power of the* FIRST *word that our Lord spake, in the creation of the world, when he made the light to shine, and said, "Lux et facta, est lux."*

I conjure thee, by the SECOND *word that he spake when he made the firmament, and said, "Fiat firmamentum in medico aquas, et deinde aquas ab aquis."*

I conjure thee, by the THIRD *word, when he gathered all the waters that were under heaven into one place, saying,* "*Congregentur aque que sub cœlo sunt et apparia mida.*"

I conjure thee, by the FOURTH *word, which he spake when he made to spring forth trees and herbs,* "*Germinat terram herba vereli facientur semen cum semendi teipso sit super terram.*

I conjure thee, by virtue of the FIFTH *word, when he made the* ☉, ☽, *and* * * *, *saying,* "*Fiat luminaria magna in firmamento cœli ut illuminare terram.*"

I conjure thee, by the SIXTH *word, which he spake when he made birds, fishes, &c.* "*Producat aque reptile aëre virentes et voluntate super terram sub firmamento cælo.*"

I conjure thee, by the virtue of the SEVENTH *word, which he spake when he blessed them, saying,* "*Crescite et multiplicamini et reptili aquas maris oves multiplicantur super terram.*"

I conjure thee, by the EIGHTH *word, which he spake when he made beasts, worms, and serpents,* "*Ducat terram aliam in genero suo immenta et reptilia secundùm species scias.*"

I conjure thee, by virtue of the NINTH *word, when he made man in his own image, saying,* "*Faciamus homo ad imagine et similitudine nostra et per sit pissibus et volatibus que cœli et bestias terre et universe creature qui reptile que monentur in terrâ.*"

I conjure thee, O thou spirit Egin, *instantly to appear, by virtue of the* TENTH *word, which he spake when he placed Adam and Eve in Paradise, saying,* "*Crescite et multiplicamini et replete terra subjugate eam et semite vivi pissibus maris, et volatibus cœli et bestias terre, et universus animalibus que quem monentus super terra.*" *Et per hac verba, conjuro te, spiritus* Egin."

Lastly, I conjure, charge, bind, and command thee, O thou mighty and invincible spirit Egin, *by these most high, powerful, and ineffable names of the most highest*— + Jesus + Fons + Salvator + Christus + Sabaoth + Adonay + Craton + Messias + Victor + Osanna + Nazarenus + Theas + Emmanuel + Unigenitus + Primogenitus + Alpha + *et* Omega + *and by the great, supreme, and all-powerful name* להרה, *which all creatures obey, at which the elements are moved, and the devils fear and tremble. By all these tremendous and awful names, I charge thee, finally, to appear before me. Fiat, fiat, fiat. Amen.*

These things being rightly performed, with a rushing sound, "as of many waters," and a tremendous noise, will the spirit appear, and by powerful invocations thou shalt obtain what thou wishest. But let thy proceedings herein be secret, and beware of vain curiosity; for these mysteries are sacred.

ILLUSTRATION, No. XX.

FORM IN WHICH THE SPIRIT OBERION APPEARS.

CIRCLE III.—SECT. XIII.

TO INVOKE OR RAISE THE SPIRIT **Oberion.***

THIS mighty spirit is chiefly under the dominion of the sun and moon. He appears in great pomp and terror, generally in the form

* From an ancient MS. in the possession of "*Raphael.*"

of a scaly monster, the face of a woman, and a royal crown upon his head, attended by innumerable and countless legions.

The Theurgist who would raise or invocate this powerful spirit must, in the first place, draw out his seal and character, and the different offices subservient to him, in the first *Monday* after the *full moon*, and in the hour of the Moon, Mars, Mercury, or Saturn: and when these are made, he must repeat the following ceremonial words:—

O ye angels of the sun *and* moon, *I now conjure and pray you, and exorcise you, that by the virtue and power of the most high God,* Alpha *and* Omega, *and by the name that is marvellous* + El +, *and by him that made and formed you, and by these signs that be here, so drawn forth in these resemblances, and now in the might and virtue of your Creator, and in the name of him the most shining* God, *and by the virtue of the* Holy Ghost, *that now, or whensoever that I shall call on* Oberion, *whose image is here pictured, made, or fashioned, and his name that is here written, and his signs here all drawn and graven, written, or made, that* Oberion *be compelled now to obey me, and here to appear openly before me, and fulfil my request.*

The *next* day, write or make the name of his *first* counsellor, Caberyon, and that on the right side of Oberion's character, saying, *I exorcise thee,* Caberyon, *by the power of God, and by the virtue of all heavenly kings, earthly kings, and infernal kings, and by king Solomon, who bound thee, and made thee subject unto him, and by all his signs and seals, and by the four elements, by which the world is sustained and nourished, and by the serpent that was exalted in the wilderness,—that thou,* Caberyon *now help to give true council to thy Lord* Oberion, *that he do show himself instantly unto me, and fulfil my request.*

This must be said three times each day, and three times each night, over the writings.

The *third* day, in the *third* hour, write and make the name of his other counsellor Ceveyron, with his signs and characters, and do and say as before rehearsed.

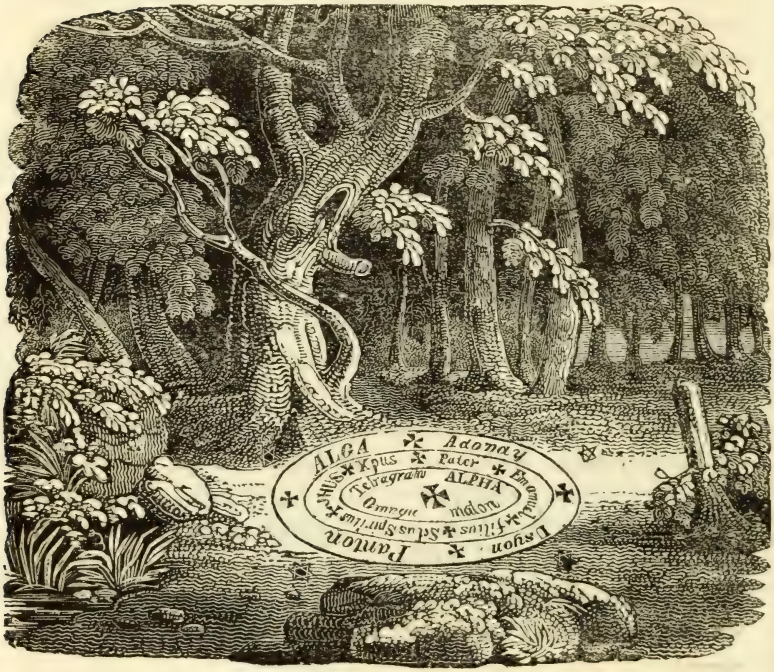
This done, suffumigate your seals and writings with a suffumigation

of *saffron*, *aloes*, *mastic*, *olibanum*, and *orpient*; and note that the fire used for this purpose must be of *elder-wood* or *thorns*.

Then choose a *secret* and retired place, where no human footsteps may interrupt thee, and make thy circle of the following form.

ILLUSTRATION, No. XXI.

THE CIRCLE FOR RAISING Oberion.



INCANTATIONS.

The circle being made, and consecrated according to the rules of ceremonial magic, enter therein, in the hour of Mercury, and begin thy invocations in this manner, on bended knees, and with great devotion.

I conjure, invocate, and call thee, Oberion, *by the Father, the Son,*

and the Holy Ghost, and by Him who said, and it was done; who commanded, and it stood fast; who willed, and it was created; and by his Son JESUS CHRIST, *in whose name, all heavenly, earthly, and infernal creatures do bend and obey; and by the unutterable name of ineffable majesty* + Tetragrammaton + *O thou spirit Oberion, I command thee, withersoever thou now art, whether in sea, fire, air, or flood, whether in the air above or in the region beneath, to appear instantly unto me, and my fellows, without hurting me or them, or any other living creature which God has made. This I thrice command thee, in the name of the ineffable Adonai. Amen.*

If, at the *third* repetition of this invocation, the spirit gives no visible token of his appearance (for generally, previously to the actual appearance of the spirit, there are heard tremendous noises and frightful hissings, tumultuous yellings, and fearful shrieks); then begin to rehearse the following great bond or incantation, and if the spirit were bound in chains of darkness, in the lowest pit of the infernal regions, he must appear, when this great sentence is rehearsed."

CIRCLE III.—SECT. XIV.

THE GREAT AND POWERFUL INCANTATION,*

For compelling Spirits to visible Appearance.

O thou rebellious and fearful spirit, prince amongst the fallen angels, Oberion, *I conjure and bind thee to visible appearance by the following most high, most terrible, and mighty invocation:—*

Hear, O ye heavens, and I will speak, saith the Lord, and let the sea, the earth—yea, hell, and all that is within them contained, mark the words of my mouth: Did not I, saith the Lord, fashion you, and make you? Did not I, as an eagle, who stirreth her nest, fluttereth over her young ones with her wings, and carrieth them on her shoulders?

* This great call or invocation is said to be equally powerful in raising any other spirit.

have I not so nourished you, that you were fat, and loaden with plenty? Why have you, then, so spurned with your heels against me, your Maker? Why have you seemed to coequal yourselves with me? What thereby have you reaped? Have you not purchased, instead of that heavenly felicity, hellish perplexity? How have you that fire kindled which doth and shall for ever, at my pleasure, burn you in the bottomless pit of perdition? Why are you so unfaithful and disobedient to my most holy names and words? Know you not that I am God alone, and that there is none but me? Am not I the only יחזה. *Is it not in my power to kill and make alive—to wound and to heal—to oppress and to deliver? If I whet the edge of my sword, and my hand take hold of it, to do justice against them who disobey my holy name, who are able to abide the same? To have their sword, eat their flesh, and my sharp arrows of hell fire to be drunk in their blood? Which of you that are disobedient to my name (saith the Lord) is able to withstand mine anger? Am not I Lord of Lords, and omnipotent, and none but I? Who can command the heavens to smoke, the earth to fear, the waters to flow, and hell to tremble? Are not the corners of them all in my hands? O thou obstinate and stubborn spirit, why hast thou dealt so froward with me (saith the Lord), to urge me to command my faithful servant* MICHAEL, *my valiant champion, to expel and put thee out of the place where thou wast filled with wisdom and understanding, continually beholding my wondrous works? Didst not thou see my glory with thine eyes, and did not thy ears hear the majesty of my voice? Why art thou gone out of the way? Why art thou become an open sepulchre? With thy tongue dost thou deceive my servants, for poison is under thy lips, thy mouth is full of cursing and bitterness, and thy feet are swift to shed innocent blood. Is this the obedience thou owest unto me, and the service thou offerest? Verily, for this thy obstinacy, disobedience, pride, and rebellion, thou shalt be bound, and most cruelly tormented with intolerable pains and endless and eternal perdition.*

Then, if the spirit be still rebellious or refractory, make a fire of brimstone and stinking substances, thorns, and briars, &c. Then write the name of the spirit in virgin parchment, and burn it *thrice*, repeating the following adjuration :—

I conjure thee, creature of God, FIRE, *by him who commanded and all things were done, and by the* LIVING *God, and by the* TRUE *God, and by the* HOLY *God, and by him who made thee and all elements by his word, by him who appeared to Moses in a fiery bush, and by him who led the children of Israel in a fiery pillar, through the wilderness, and by him who shall come to judge the world by fire and brimstone, that thou perform my will upon this refractory and disobedient spirit; till he come unto me, and show himself obedient in all things as I shall command him. O heavenly God, father and author of all virtues, and the invisible king of glory, most strong and mighty captain of the strong and triumphant arm of angels, God of gods, Lord of hosts, which holdest on thy hands the corners of the earth, which with the breath of thy mouth makest all things to shake and tremble, which makest thy angels lightnings, and thy spirits flames of fire, vouchsafe, I beseech thee, O Lord, to send thy holy angels into this place of fire, to torment, vex, and persecute this disobedient spirit, Oberion, and overcome him, as Michael the archangel overcame Lucifer, the prince of darkness, till he come to me, and fulfil all my will and desire. Fiat, fiat, fiat. Amen.*

O thou most puissant prince Radamanthus, which dost punish in thy prison of perpetual perplexity, the disobedient spirits, and also the grisly ghosts of men dying in dreadful despair, I conjure, bind, and charge thee, by Lucifer, Beelzebub, Satan, Tamanill, and by their power, and by the homage thou owest unto them; and also I charge thee, by the triple crown of Cerberus, by Styx, and Phlegethon, by the spirit Barantos, and his ministers, that you torment and punish this disobedient spirit Oberion, until you make him come corporeally to my sight, and obey my will and commandment in whatsoever I shall charge or command him to do. Fiat, fiat, fiat. Amen.

These things being rightly performed, the spirit will be constrained to visible appearance: but, after the above incantation, he will come in a very horrible and ghastly form, and attended by terrible convulsions of the elements, raging furiously, and assuming every terrific appearance that is possible, to frighten the Invocator. And for which purpose, roaring lions, hissing serpents, and furious beasts, with all the mighty horrors of the infernal regions, and every other

possible attempt, will be made to cause terror and alarm. At this juncture, if the magic circle be not well made and fortified, the Invocator will be in the utmost peril, and if he escape with his life may deem himself fortunate; but, if the circle be properly made, there is no fear from the assaults of this rebellious and wicked one, who *must* become obedient when thus exorcised.

After the spirit has appeared, and performed thy will and request, it is to be well observed, that the utmost caution must be used in quitting the limits of the *magic circle.* For this end, the Theurgist must devoutly rehearse the following license.

CIRCLE III.—SECT. XV.

A LICENSE FOR TO DISCHARGE SPIRITS.

I CONJURE *thee* (*Oberion*) *by the visible and holy temple of Solomon, which he did prepare to the most holy God, by all the elements, and by that most holy name thut was graven on Solomon's sceptre, that, for this time, thou do depart quickly, quietly, and peaceably, without lightnings, thunder, rain, wind, storm, or tempest, or any noise or terror whatsoever; and, whensoever I shall call thee, I charge thee that thou do come to me and my fellows, without delay or tract of time, not molesting me or any other creature that God hath made to his glory and praise, and the use of man, or without disordering any thing, putting up or casting down any thing, or doing hurt any other way whatsoever, either in thy coming or going, not hurting, troubling, or molesting me, or any other creature, neither by thyself, nor any other spirit or spirits for thee, or at thy procurement, at any time or times, now or hereafter; by the virtue of our Lord Jesus Christ, the Father, and the Holy Ghost, go thy way in peace to the place which God hath appointed for thee, and peace be between thee and me. In nomine patris + et filii, + et spiritus sancti + Amen.*

The Theurgist must repeat this license three times, and afterwards repeating the Lord's Prayer, must leave the circle, walking backwards. He must then destroy all traces of the circle, and remove all instru-

ments used for the purpose, keeping the whole as secret as possible; and must also return home by a different path to that by which he came. So shall no spirit have power to harm him, but let him upon no account neglect any of the foregoing rules, for they are essential to his safety.

Such were the mystic rights, ceremonies, and incantations, used by the ancient Theurgists to burst asunder the bonds of natural order, and to obtain an awful intercourse with the world of spirits,—a study, to the wild sublimity of which modern times afford no parallel,—a study which at once evinces the bold and lofty daring of our courageous ancestors, who, not content with vanquishing earthly foes and quenching mortal feuds, strove to tear asunder the restrictive bonds of this elementary world, to combat with the dread inhabitants of the spiritual regions, and to subject to their service the invincible powers of light and darkness—mighty spirits, who, according to their account, came attended with such tremendous powers, and such awful attributes, that the mere mention of their appearances is enough to cause two-thirds of the present sceptical generation to shrink back and tremble.

CIRCLE III.—SECT. XVI.

THE METHOD OF INVOCATING THE DEAD,

OR

Raising the Spirit of a Departed Person.

HAVING previously shown and elucidated the rites and ceremonies made use of by magicians for invocating both celestial, terrestrial, and familiar spirits, we will now treat of the *necromantic* art which teaches the method of holding an intercourse with the *spirits* of *departed* persons.

To the honour of the *present* century, we have had but few instances of persons openly and publicly entering into a compact with spirits, or of professing to resolve questions in futurity by means of their agency; neither have we but one *authenticated* instance of *necro-*

mancy; but, in former times, these practices were no uncommon thing, and those who had an opportunity of blending classical learning and scientific speculation with it, were esteemed the most elevated characters of their day, and were frequently honoured with the protection and confidence of princes and nobles.*

The cause of the *paucity* of these attempts, and also of the appearances of evil spirits, in our days, is because "the fulness of time" and the brightness of Christianity has been gradually dispelling the mists of heresy and idolatry, even as the sun doth the fogs, which vanish on his appearance; not by any violence or compulsion, but from a cause implanted in the nature of things and their opposites. Even so the kingdom of *light*, as it overspreads the soul in power and dominion, closes up the centre of darkness, and scatters the influence of the devil before it, who becomes, as it were, entirely *passive* as to the works and will of man.

In a former part of this circle, we have given a concise illustration of the nature and offices of spirits, both good and evil, which will serve as matter of much curious inquiry to the inquisitive reader, and which, indeed, is the *substance* of those numerous stupendous *tomes* which mystified the world in the sixteenth and seventeenth centuries, but which are now only to be found in the libraries or cabinets of the curious. Yet, notwithstanding we have been as copious as possible, this subject is so intricate and diversified in itself, that to attempt an *ample* demonstration of the matter would require deeper speculation than the subject deserves, or than we are masters of, particularly as the inhabitants of these spiritual kingdoms are never in one regular stay, continuance, or property, but, from one hour to another, are continually floating and changing. Like the swiftness of the winds, or the gliding along of running waters, which pass away as a thought, and are no more remembered; so, also, it is with the devils and infernal spirits, in that *lachrymable* state of darkness, where their existence is a continual anguish and torment, shifting from the pangs of one sorrow to the bitterness of another, to all eternity!

The most remarkable instance of *necromancy* in former times is that related by *Weaver*, in his "*Funeral Monuments.*"

* It is not accounted *sinful* to invoke spirits, unless a *compact* be formed with them. Vide p. 112, the ghost of Marshal Saxe raised by Schrepfer.

Necromancy.

Edward Kelly a Magician, raising the Ghost of a Person lately deceased, in the Church Yard of Walton-le-dale, Lancaster.

Vide page 299

LONDON.

Published by William Charlton Wright, 65, Paternoster Row.

He there records that Edward Kelly, a *magician*, with one Paul Waring (who acted in the capacity of companion and associate in all his conjurations), went together to the church-yard of *Walton-le-dale*, in the county of Lancaster, where they had information of a person being recently interred, who was supposed to have hidden or buried a considerable sum of money, and to have died without disclosing to any person where it was deposited. He proceeds to state, that they entered the church-yard exactly at twelve o'clock at night; and, having had the grave pointed out to them the preceding day, they exorcised the *spirit* of the deceased, by magical *spells* and *incantations*, till it *appeared* before them; and not only satisfied their wicked desires and inquiries, but delivered several strange *predictions* concerning persons in that neighbourhood, which were literally and exactly fulfilled.

PROCEEDINGS IN THE

Necromantic Art.

The process in this respect differs materially from the *theurgic* art before explained; for, in the first place, the person being fixed on whose *apparition* is to be invoked, or brought up, the magician, with his assistant, must repair to the church-yard or *tomb* where the deceased was buried, exactly at *midnight*, as the ceremony can only be performed in the night, between the hours of twelve and one.

The *grave* is first to be opened, or an aperture made, by which access may be had to the naked body. The magician having described the circle, and holding an hazel wand in his hand, of one year's growth, while his companion or assistant beareth a consecrated torch, he turns himself to all the *four* winds, and, touching the dead body *three* times with his wand, repeats as follows:—

The Necromantic Spell or Incantation.

By the virtue of the holy resurrection, and the torments of the damned, I conjure and exorcise thee, spirit of (N.) deceased, whose body here lies, to answer my liege demands, being obedient unto these mystic and sacred ceremonies, on pain of everlasting torment and distress.

Then let him say, "*Berald, Beroald, Balbin gal gabor aguba;*" *Arise, arise, I charge and command thee.*

After which forms and ceremonies the ghost or apparition will become visible, and will answer to any questions put to it by the exorcist.

But, if it be desired to put any interrogatories to the spirit of any corpse that hath hanged, drowned, or otherwise made away with itself, the *incantation* must be performed while the body hangs, or on the spot where it is first found after the suicide hath been committed, and before it is touched or removed by the coroner's jury.

CIRCLE III.—SECT. XVII.

CEREMONY FOR RAISING THE SPIRIT OF ONE WHO HATH COMMITTED SUICIDE.

In this case, the exorcist, being prepared with the *pentacles* of Solomon, the two seals of the earth, and other necessaries, he must bind upon the top of his wand, a bundle of St. John's wort (*milies perforatum*), with the head of an owl; and, having repaired to the spot where the corpse of the self-murderer lies, at the solemn hour of *midnight*, precisely at twelve o'clock, he must draw the *circle*, and, having entered it, solemnly repeat the following words:—

THE INCANTATIONS.

By the mysteries of the deep, by the flames of Banal, *by the power of the east, and the silence of the night, by the holy rites of* Hecate, *I conjure and exorcise thee, thou distressed spirit, to present thyself here, and reveal unto me the cause of thy calamity, why thou didst offer violence to thy own liege life, where thou art now in being, and where thou wilt hereafter be.*

He then, gently smiting the carcass *nine* times with the wand, says as follows:—

I conjure thee, thou spirit of (*N.*) *deceased, to answer my demands that I am to propound unto thee, as thou ever hopest for the rest of the holy ones, and ease of all thy misery; by the blood of* + Jesus +

which he shed for thy soul, I conjure and bind thee to utter unto me what I shall ask thee.

Then, cutting down the carcass from the tree, they lay his head toward the *east;* and in the space that this following incantation is repeating, they set a chafingdish of *fire* at his right hand, into which they pour a little *wine*, some *mastic*, and *gum aromatic*, and, lastly, a vialful of the sweetest *oil*, having also a pair of bellows, and some unkindled charcoal, to make the fire burn bright at the instant of the carcass's rising. The third *incantation* is thus :—

I conjure thee, thou spirit of (*N.*) *that thou do immediately enter into thy ancient body again, and answer to my demands: by the virtue of the holy resurrection, and by the posture of the body of the Saviour of the world, I charge thee, I conjure, I command thee, on pain of the torments and wandering of thrice seven years, which I, by the force of sacred magic rites, have power to inflict upon thee, by thy sighs and groans, I conjure thee to utter thy voice; so help thee God, and the prayers of the holy church. Amen.*

Which ceremony being *thrice* repeated, while the fire is burning with *mastic* and *gum aromatic*, the body will begin to rise, and at last will stand upright before the exorcist, answering with a faint and hollow voice the questions propounded unto it: why it destroyed itself, —where its dwelling is,—what its life is,—how long it will be ere it enter into rest,—and by what means the exorcist may assist it to come thereto: also of the treasures of this world,—where they are hid. Moreover, it can answer very punctually of the places where *ghosts* reside, and how to communicate with them; teaching the nature of astral spirits and infernal beings, so far as its capacity reacheth. All which, when the ghost has fully answered, the exorcist ought, out of commiseration and reverence to the deceased, to use what means can possibly be used, for the procuring rest unto the spirit.

To which effect he must dig a *grave*, and, filling the same half full of *quick lime*, with a little *salt* and common *sulphur*, he must put the carcass naked into it; which experiment, next to the burning the body into ashes, is of great force to quiet and end the disturbance of the astral spirit.

CIRCLE III.—SECT. XVIII.

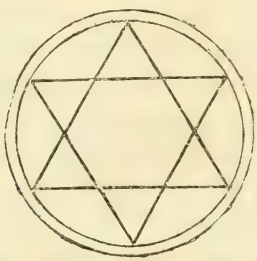
AN EXTRACT FROM THE TRANSLATION OF

Ruben's Latin Manuscript.

Communicated by Philadelphus.

EXTRACT I.

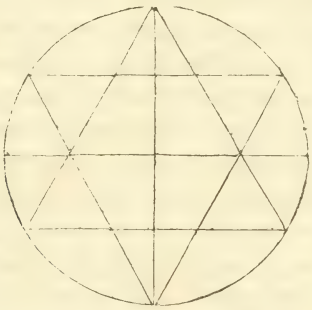
"If, then, love, in union with humility, is, in an inferior sense, perfection in this world already, it must needs be that which is perfect in the highest fulness of perfection in the world to come: when this mysterious and prophetical character (said to have been the seal of David, that great warrior, and of Solomon, that prince of peace, and that eminent lover of wisdom,—when this character, *denoting*



hieroglyphically the spiritual signature both of David and of Solomon; denoting the two eternal principles *in union;* denoting the creation of the *third principle;* denoting the *six* working properties of *eternal* nature in their everlasting *rest;* denoting fire and water in an harmonious union; denoting the *two tinctures* restored into ONE, who is ALL in ALL, or without whom there can be nothing; denoting that

* A translation of the famous Latin MSS. by Sir P. Rubens, annexed to his treatise on the Proportions of the Human Figure, Cabalistic Principles, &c. &c. This valuable morceau of antiquity was sold at Hugier's famous sale at Paris, and purchased by the late Richard Cosway, Esq. R. A.

all whatever was, or is, or shall be, is of, and through, and to, that ONE; denoting *almost the whole* instance of time and eternity, as the same, in our age, is laid open by Jacob Behmen, that blessed instrument in the hands of the Spirit of God; on which account, I may justly call this seal or character *prophetical:*) when this character, I



say, spiritualized, and only with *addition of a cross*, which is not expressed therein directly (and no wonder that it was not in those days), shall be the broad seal, not only of the eternal King of kings, but also of *every one* of his subjects; and not only of that everlasting kingdom of Light and Glory, but also of *every individual* inhabitant thereof; although *not in all of the same size*, but in some broader, and in others narrower, yet, *in all of them*, from the highest to the lowest, the very same, as to its spiritual shape and figure. Amen, Hallelujah!"

EXTRACT II.

Being Part of an Explanation of three wonderful Tables, representing the three States of Man, viz. his Perfect State, his Fallen State, and his Restored State.

"Though Adam was really created in this world, even upon earth, and introduced into Paradise, which was upon, or was greening or budding forth through this earth, yet still his distance from, and his height above it, was so great, that no spirit of reason—no, not in the

best mathematician, shall ever be able to measure it; for that paradisaical earth, of which his body was made, was so distant from, and above, what we now call earth, as Paradise (which is still extant in the same place where it was then, and is not destroyed by the deluge, as reason fancies, but is only *covered by the curse*) is distant from, and as high above, the beastlike body of an earthly man that is to be turned into dust, though he may be buried upon the same spot of ground which Paradise did formerly green upon. So, therefore, what is here meant, is not such a distance, nor such a height, as may be measured by measuring lines, and may, nevertheless, be justly so called; but it is such a one as runs (in an inferior sphere) parallel with that superior sense which we take in mind, when we consider the *three principles* in a mutual relation. The first principle is still in the second, and the second in the first; and we may truly say, that heaven is in hell, and hell in heaven, seeing they are *both within ourselves;* and yet the second is at such a height above the first, and the first at such a distance under the second, and such a great gulf is fixed betwen them, that none (as Abraham said to Dives) can pass, neither from the one side nor the other. The *two eternal* principles are both together in *this temporal third* principle (or outward world), and in everything therein; and yet this third is in the same distance under them, and they in the same height above it in which time is under eternity, and eternity above time; and GOD himself, 'in whom we move and have our being,' *is nearer to us than we are to ourselves;* and is yet at such a distant height above us, that only the *true spirit of the soul* can attain to a *real perception* of Him; and that the Scripture calls the earth his footstool, and says that heaven, and the heaven of heavens, cannot contain him. The place of man's nativity in the middle, between time and eternity, wherein he was touched by this or that, is the only thing, on account of which it was said in the beginning, that this (the first) table did represent him in his primitive state of his integrity. For all his graces, perfections, virtues, powers, and glories, he was endowed and gifted with, and especially all those excellent particulars related and declared by Jacob Behmen, concerning the manner of his eating, drinking, seeing, never sleeping, &c. are all found necessarily

depending hereupon, and flowing freely forth from this his standing in the middle, and being touched from that which was above, *as well as from that which was under him.* So that, by naming only this place of his nativity, all his perfections are named also implicitly, and want not at all to be enumerated distinctly to the spirit of understanding, to whom it is plain and clear that Adam could not have had them, if his station had been either higher or lower. For, if it had been lower, and he had not been touched by the Spirit of eternity, he must needs have been a creature belonging only to this third *temporal* principle, and a subject of the astral spirit of this world, though he might have been the noblest, and of the highest rank and quality among all his subjects; he could not have had such a dominion, as really he had, over all the creatures of this third principle, and over the astral spirit of this world: and, what is of the greatest consideration, he could not have had the *two tinctures* united in one in his own single person; but must, of all necessity, *have been made* male and female in two distinct and divided bodies, after the manner of all those living creatures that are subjects to the astral spirit of this world. And if his station had been higher, and he had not been touched by time, he would entirely have been cut off, or quite excluded from this third principle, and *could not have been an entire image of God, after his own likeness.* But here may be objected and queried—Are not the holy angels *entire* images of God, notwithstanding that they have nothing of this third principle in their created being?—*Ans.* The holy angels are *entire* images of God, as manifested then when they were created, viz. before the creation of this third principle, when God was manifested only in the two eternal principles of fire and light; but Adam was to be an *entire* image of God, as manifested in the three principles *after the fall of Lucifer*, not in eternity only, but also in time, which entire image of God, after his own likeness, he could not have been, if the third principle had not been a third constituent part of his being. Upon this account it is that Jacob Behmen rightly said, men shall, after the end of time in eternity, even excel the angels, whom we know the Scripture calls 'ministering spirits, sent forth to minister for them who shall be

heirs of salvation.' The primitive state of integrity is commonly said, by the spirit of natural reason (human wisdom), to have been the state of Adam and Eve in Paradise; but, as this spirit is a fool *in these matters*, so he speaks both foolish and nonsensical things thereof.

"Can that be primitive which was not first, but had something antecedent to it, of which itself is but an appendix, or a necessary consequence? Can that be an integrum or a whole, which is divided into two, and so divided that these two can never more be made that whole or that one again, which they were before they were divided? These two here spoken of may indeed be joined and copulated together *from without*, and upon that account (yet in quite another sense wherein they were one before) they may be called one, as they are called in Scripture one flesh. But what is this state and condition to that wherein they were one in one only person? This primitive state of integrity was only then in being, when God (having made but one Adam) saw every thing that he had made, and found it very good. But when he said afterward, 'It is not good that man should be alone,' his state of integrity, alas! was faded away already, for he had already transgressed his limits, he was departed from his eminent station, he was sunk down into time, he had opened a door for the astral spirit of this world to come in; he had hearkened to his suggestions, he had stooped down with his will and affections to embrace the love of this third principle; and so he had already dealt treacherously against the wife of his youth, which had been his companion, and the wife of his covenant *within himself*, and had longed for a helpmate besides and without himself; he was infected with a desire after the knowledge of good and evil, and had eaten already of the forbidden tree of that knowledge, not indeed outwardly with his mouth, yet magically with his lust and imagination; and so he had really begun and carried on that same transgression, which *afterward was consummated* by that same helpmeet that was *made in this transgression* of his; and, therefore, first, it was now not good that he should be alone; *the plain reason thereof could be given distinctly*, but it is enough to say only, that he himself had made *not good* what

God had made very good *before*. And therefore, secondly, like as afterward, the end of this transgression consummated was death, so the end of this foregoing preparation and disposition towards it was a 'deep sleep,' justly to be called a forerunner of, or a brother-in-law to, that death; and therefore, also, thirdly, when the transgression was consummated by his helpmeet, *he showed forth the inward signature of his own mind*, which he had in the beginning thereof, by calling his wife 'the mother of all living,' which certainly hath no manner of sense in it, except only with a close respect to this transitory world, wherein he had now settled himself according to his newly-framed own contrivance, and wherein, according to the Apostle's word, but contrary to his sense, he forgot the things behind him, and minded only that which was before him; for, if he had a sober serious remembrance of his primitive station, or a mournful sense of what he was departed from and was deprived of, he could not but call his wife the mother of all dead. But this denomination he could not reasonably have liked so well as that of the former, because, first, he was now for begetting children, which all were to have of him that life he now himself lived in, viz. in the region of stars and elements, when his former true life, which he now was dead unto, could not be propagated by him into any one of them. He must needs, therefore, be more pleased with such a denomination as denoted a life in this world, after his own likeness, and obvious to his senses, than by such a one as implieth, only tacitly, a life lost, gone, and vanished away, so that he could have no more any true sensation thereof, and expresseth downright and directly the very contrary of every life. And because, also, third, he must needs have likened better to please his wife, whom he loved, and to flatter her, than to make such an affronting reflection upon her, as to lay all the blame upon her alone, extenuating, at same time, if not quite denying, at least implicitly, his own fault and guilt, seeing especially that he could not be ignorant of the next immediate consequence thereof, which needs must have been this, that his own conscience would have risen and shown in his own face, and told him that *he himself* had been the *father of death* before ever his wife had got a personal existence. For this is true,—by one man (says the apostle, not by one

woman, but by one man, even Adam the first, not by Adam and Eve, for, though this be true in a second posterior sense, yet it is not so in this chief original sense) sin entered into the world, and death by sin, which one man is always in the Scripture put in a diametrical opposition over against that other one man, Jesus Christ, for this very reason called the second Adam very frequently, but never the second Adam and Eve. And so, likewise, when God called to our first parents after the fall, he did not say in the plural number, 'Where are ye, Adam and Eve;' but he called in the singular only, 'Where art thou, Adam? Hast thou eaten,' &c. which plainly showeth, that God called to an account chiefly, and in the first place, him whom he knew to have been the first author and original agent in the transgression, *before even the woman was taken out of him*, which never could have had a personal being in this world, if he, by his own lust, imagination, and desire, had not himself spoiled, perverted, and *caused to be not good*, what God had made very good in the beginning.

"In the primitive state of integrity, all the senses, thoughts, imaginations, and enjoyments of man, and all his magical operations in the spirit of his soul, could not but have been thoroughly pure, holy, and heavenly, because both the glass of his mind, and the eye of his understanding, were so too; and therefore, as this tree was, so must its fruits and products have been also. Accordingly, then, he could not have had any other sensations but such as could, and did, arise in the *spirit of the soul*, from a union with, and full obedience to, the spirit of God in his light and love, from an intuition and fruition of his infinite goodness, from a profound contemplation and deep understanding of the wonders and riches of his wisdom shown forth in the creation of this world, from an intimate acquaintance with the holy virgin Sophia (designated by Solomon, wisdom), from the mutual embraces of the two eternal tinctures of fire and light united in his own single person, from a familiar conversation with holy angels, from his own personal perfections, which he was endowed with as a sovereign prince ruling over all things in this whole third principle, &c. What those senses, sensations, and enjoyments were, in particular, no living soul can be found able to declare, because this primi-

tive state is lost, and was never attained again,—neither can it be attainable by any during this mortal life; and Adam himself could not have declared it to his offspring, *after his transgression and fall;* for of that single primitive image of God, in which he was in the beginning, he himself knew nothing more after his 'sleep.'

"In the paradisaical or middle state thereof, all the former senses, or heavenly sensations, had left, and were departed from him, or rather he had left, and was departed from them, and had removed himself into a lower and more exterior station, wherein his senses were still indeed pure, holy, and paradisaical, yet no more so, as they had been before; for he, having now some other inferior objects before his mind, must needs also have had a lower and inferior understanding. Seeing that, instead of his former intimate acquaintance with the holy virgin *within himself*, and instead of the loving mutual embraces of the two tinctures within his own single person, he was now wholly taken up, without himself, with such a visible helpmeet as he had longed for; which alone can show sufficiently an exceeding great difference between his senses in the primitive state, and his senses in this inferior state, wherein he was after he had awakened from his 'deep sleep.' But even these paradisaical senses also continued not very long with him; for, in the fallen state, when the transgression was consummated, all those paradisaical senses and enjoyments were *utterly extinct*, and, instead of them, all the sensations of Adam and Eve were no other but terrors, dread horrors, fears, anguish, trembling, and despair; and, although the promise of the woman's seed put a stop to the extremity of those terrible sensations, yet it did not restore them their lost paradisaical enjoyments, much less Adam's primitive heavenly senses; but it laid only in the inward ground of their souls a foundation of faith and hope, which they should keep up, strengthen, and corroborate in themselves, as a means to have this restoration performed in them successively, gradually, and always in the same proportion in which they should be found steady, faithful, and true to this *new-laid* foundation."

CIRCLE III.—SECT. XIX.

AN EPITOME OF THE ANGELICAL WORLD,

EXTRACTED FROM THE MSS. OF DR. JOHN PORDAGE, RECTOR OF BRADFIELD, BERKS, 1650.*

Communicated by Philadelphus.

THIS blessed world is called the heavenly Jerusalem and kingdom of love; it is inhabited in common by saints and angels. A hea-

* Those who choose to refer to the third volume of Jacob Behmen's works, 4 vols. quarto, edited by William Law, A. M. (author of "The Serious Call," and several occult works, the most perspicuous extant), will be highly delighted at the sight of engravings of the "three wonderful tables," said to have been designed and drawn by Sir Peter Paul Rubens; and those who will take the trouble, critically, to examine them, will not, I think, hesitate to pronounce them three of as masterly pieces as were ever delineated by that eminent artist, and associate of illustrious and royal personages. The following extracts are from one of many extraordinary mystical works (never printed in English, but translated from the author's English and Latin MSS. into German) of the pious and learned Dr. John Pordage, rector of Bradfield, Berks, who was the contemporary and very particular friend of the celebrated Bishop Saunderson, Dr. Edward Hooker, and Dr. Francis Lee: the last-mentioned of these, his bosom friends, was a man of stupendous learning, and was most intimate with Robert Earl of Oxford, when lord high treasurer, to whom several proposals were made by him for the lasting honour and advantage of these nations. Dr. Lee's works are almost innumerable, but, as he never could be prevailed on to affix his name to any one, they have been made public under the names of others, or have come into the world anonymously. The greatest part of Nelson's "Feasts and Fasts" was found in his own hand, after his decease; he was the first that put Mr. Hoare and Mr. Nelson upon the founding of charity schools, upon the same plan as that of Halle in Germany; and he was continually promoting and encouraging all manner of charities, both public and private. Peter the Great, Czar of Muscovy, was exceedingly partial to him, for whom, by request, he wrote, in the year 1696, "Proposals for the right framing of his Government."—*Vide* Dissertations, Theological, Mathematical, and Physical, by Francis Lee, M.D. 2 vols. 8vo. 1752; also, Rev. R. Roach's "Great Crisis," 8vo. 1725. Dr. Lee was a member of "The Philadelphian Society:" I therefore recommend a perusal of "The Theosophical Transactions," by that Society (1 vol. small 4to. 1697), as it contains the most erudite and profound disquisitions ever written, both scientific and philosophic, as well as theosophic and divine magic. This singular work has been very rare for the last fifty years, and, as a proof of that, the copy belonging to the late Mr. Cosway was sold by a bookseller (Duke Street, Manchester Square), to a friend of mine, for ten guineas. This may serve to convince, *if possible*, the incredulous, that these sublime studies have not been, in any age, *confined* to men of little or no consideration in the world, but,

ven of a burning, flaming, sweet, rapturous fire; a clear, thorough-shining, crystalline, joyful light. The angelical world appears encompassed by a circle of infinity; having a firmament in which the angelical elements operate in harmonious unison and equal temperament, which makes a clear, serene, and eternal day. The angelical world is the metropolis of eternity, the temple of God, and glorious palace of his most high and mighty majesty, wherein he appears without obscurity to his angels, clear and plain in his holy Trinity, which they contemplate in the mirror of godly wisdom; and, through the love which is in them of God, they are united in humility and obedience to one spirit. The angelical world is but one heaven, inasmuch as Christ and his saints live together with the angels; but, with regard to its variety, there are *three heavens*, answerable externally to the Trinity, and internally according to *three degrees of glory*, the first, second, and third heaven.

In the angelical world, there is an *external transparent* Paradise to the angelical senses, and an internal understanding or mental sight; and it is by its most spiritual nature that it is *every where present* to the temporal world we inhabit, by which the communications and knowledge of it are given to men; and, as the time is at hand when the second advent of our Lord will *fully open the intercourse*, men will be justified, sanctified, and glorified, even in their earthly bodies, by having their conversation in heaven. And here appears the

on the contrary, it may be averred, that scarcely any, comparatively, but persons of liberal education and of distinction, have been the most earnest in those pursuits. As it is not generally known that the father of English astronomers and mathematicians, Sir Isaac Newton, was indebted for his transcendant knowledge to Jacob Behmen (who was certainly the prince of occult philosophers and astrologers), I beg to refer all who are disposed to "The Gentleman's Magazine" for July, 1782, where they will see an article very explicit on this point, written by a fellow of St. John's College, Cambridge. But, to conclude, Shakspeare, Milton, Dryden, the author of "Junius," and numerous other great and good men, of all ages and nations, have reverenced these sciences, and benefited themselves and others by directing their attention to them. It is, however, fruitless to urge more, since those who "have eyes to see, and ears to hear," will both see and hear! whilst those who are blinded by vulgar prejudice (the offspring of ignorance), or by epicureanism or religious bigotry (which is the worst degree of superstition), cannot possibly either "see or hear;" wherefore it is truly "vanity of vanities" to attempt to convince them.

wisdom of God, that, although heaven is *every where present on earth*, it cannot appear but by his permission.

The nature of the angelical world is to draw the mind into it, so far as it is prepared, *by denying itself, and mortifying its hellish or earthly passions.* The saints in the lowest heaven may be compared to the stars, which are distinguished among themselves as to their size and splendour; those in the mid-heaven to the moon in its beauty, and those in the higher heaven, or most holy place, to the sun in its full glory. All these mansions are dwellings of purity. In the outward court or lowest heaven there is no selfishness in the saints or angels; all its inhabitants are in the life of love, peace, and righteousness. The saints in the second, or inward court, are in a more exalted glory: those in the most holy place are absorbed still deeper in the Deity, and consequently more gloriously sanctified.

The heaven, or the angelical world, is surrounded by a holy and pure element, which is an agreeable, sweet, quiet, and heavenly air.

The angels see, feel, taste, smell, and hear the heavenly sight, substances, odours, and delightful sounds, in their innumerable societies, in the empire of love in which they dwell; and there is no other beatitude than they may have outwardly in Paradise and inwardly in God; yet these are not divided, because *the outward is transparent*, and discovers the inward through it.

The angels, though spiritual, *are not without form and matter, with respect to themselves;* it is only with regard to the grossness of mortality, that they are accounted wholly spiritual, for they enjoy infinite and innumerable wonders and glories in food, entertainment, and pleasures, *springing newly forth* from eternity to eternity, in pomp and glory.

The government of the three princes of heaven is executed by seven angels or servants to the Trinity. The prince, according to the second person of the Trinity, is our Saviour, and has the most glorious throne: all these are in the harmony of the one only wisdom; and the lowest place of his dominion is a majestic glorious dwelling—a stately palace, an excellent building, a garden of delight, encompassed with the angelic principle, and enclosed in the cope of a pure and heavenly element. In the most outward court all is light and

eternal day; the tree of life grows and greens in it, and the river of life flows through, pure as crystal. I truly advise all lovers of the truth to come to this school, *which the writer of this hath experienced and seen!* There is nothing but blessedness flowing from the influences of the Holy Trinity, in balmy strength, purity, and joy. There is no care for meat, drink, or garments; all these things are ready *at the desire of an angel, in a heavenly manner;* and their variety and wonderful distinctions are of such excellent curiosity, that the angels and saints of the *higher court* descend to look at and admire them. These wonders are so innumerable and past description, that I can only endeavour to relate the following, as *I have heard and beheld!* *

1st. It is of the excellent variety of the lovely elements that the angels in the outward court are clothed, according to their will and pleasure, without work or trouble.

2d. The glorious fruitfulness of this Paradise, wherein grow divers trees, plants, herbs, fruits, and flowers, according to their species, coming forth of themselves in rapid growth and increase from the well-watered heavenly earth; they are transparent and crystalline, with divers colours, in goodly strength, power, and virtue. How pleasant, with a heartfelt boldness, strengthening look, and joy, are they to the spirit's eye beholding them, and how agreeable to the taste! They are all mere essences and self-existing things that grow in this delicious garden, and, seeing they are of an eternal substance, *like the bodies of angels*, they serve both for joy and pleasure to the sight, as well as for food and nourishment. I speak of the fruits of the garden. Angelic bodies cannot live without a nourishment conformable to their nature, which must be spiritual, heavenly, and impregnated

* PHILADELPHUS intends to furnish the Editor of "Urania" (a new interesting monthly publication) with many communications similar to the above, which will be regularly inserted in that work; and those who are desirous of possessing the most comprehensive and explicit books of this class are recommended to purchase "Bromley's Way to the Sabbath of Rest," &c. "Law's Spirit of Prayer," "Spirit of Love," "Appeal to all that Doubt," &c. "Way to Divine Knowledge" and "Address to the Clergy," "Roach's Great Crisis" and "Imperial Standard," "The Chevalier Ramsay's Philosophical Principles of Natural and Revealed Religion," and "Tryon's Mystery of Dreams and Visions Unfolded." These few volumes will form a choice philosophical mystical library.

with godly power. These fruits are such that the angels and saints who have reached the most holy place desire sometimes to eat of them, seeing they are full of the virtue of the Son of God, who is also the virtue of the most holy place.

3d. The great abundance of all necessary and agreeable things is remarkable in the angelic world: here is a continual day of superfluity springing up in a constant summer; eternal harvest or vintage; nothing rots; a fruit broken off brings another in its place; the soil is a multiplying strength and virtue of the white pearly earth, and of the balmy strength which penetrates all this outcourt. The

4th wonder is its beauty and joyfulness, consisting of manifold diversified colours, outbreathing odours, groves and walks in vistas, with the refraction of light sweetly mixed and tempered here and there in an excellent glory and majesty. No less beautiful are the plants and flowers, their variety of colours giving joy and exciting admiration: the leaves of trees and herbs are encompassed with golden edgings, and the fruits are of a granite red; they mix the colours together miraculously, charming the eye, which can only behold these amazing beauties through the divine light, fire. All things in Paradise are so clear *you can look through them*, but all colours rise with their pure transparency and splendour, through the mixture of fire with the other *heavenly* elements of water, air, and earth. Here are mountains that exhale aromatic odours, and abundance of houses, cottages, tents, and tabernacles of *transparent* gold, with majestic shades of vine-leaves and tree-covered walks, dining-rooms, pleasure-houses, hillocks, mounts, and rocks of precious stones, low pleasant valleys, flowing rivulets and fountains, that augment the beauty and make it sweet and agreeable. The

5th wonder of the *lowest* heaven is its inexhaustible riches: here is gold, silver, and all kinds of pearls in abundance, distinguished by their extraordinary sparkling colours, for ornament, show, pleasure, joy, and merriment, above comparison with *our* gold, silver, and precious stones, which are infinitely *inferior* in appearance and virtue. All this belongs to divine wisdom for the use and pleasure of her children.

6. The wonders of this court, which spring up new, as if they never were known before, continually breaking out into manifold varieties,

without end or measure. Here the eye feasts on the most glorious objects imaginable. Here the ears meet the most agreeable pleasures in the sweetest musical sounds, and the smell is regaled by the most enlivening virtues of perfumes, giving relish to the powers of taste and ecstacy to the sense of feeling; for, although all the wonders of this place appear in a godly heavenly essence, and as thin, rare, and translucent, *as the finest air*, most subtle and crystalline; yet they can be enjoyed by the senses of angelic bodies, which are suitable and proportioned to such subtlety and rareness. All these objects represent themselves to the blessed inhabitants of Paradise without their labour or trouble. *What would it be for a man to gain the whole world, and to lose this eternal place of joy and pleasure!* The

7th wonder is the union of the blessed through CHRIST with the DIVINE WISDOM, whereby the angels who never fell attain greater happiness since his incarnation and triumph in the redemption, whereby he has attained more than the first Adam lost. Of this no spirit can understand any thing *until it is purified* to enjoy this union: it will then know the experience of Solomon in the Canticles. The

8th wonder is the rest and stillness of all these wonders, since the inhabitants neither labour nor trouble themselves to lay up a store of any thing. All they want of food, clothing, or amusements, come at a wish. All is meek and satisfactory, still, soft, and clear; yet with unbounded power, pungency, triumph, and pomp. Here is a continual summer, cooled by sweet zephyrs, causing the balm of the celestial earth to exhale agreeable scents. The

9th wonder consists in the concretion of the *heavenly earth*, which hastens as it is moved *by the will of the angels*, under the influence of the *more spiritual* powers and virtues above it; for there is a *continual descent* of blessings from God, throughout the angelic deep or sky, falling upon the *earth* of Paradise, *which is a transparent, white, glittering, saline substance*, covered with all the productions of its fruitfulness, and their blessed influence from the *sphere of unapproachable light* passing *through Paradise*—reaching to *this external temporal* world, *thereby tempering* the harshness and wrath (or evil) *of our mortal elements.* PHILADELPHUS

City of London Coffee House, HIEROGLYPHICA PROPHETICUS.
Bucklersbury, Cheapside.

ILLUSTRATION, No. XXII.

CIRCLE THE FOURTH,

CONTAINING

A COMPLETE ILLUSTRATION OF THE CELESTIAL

SCIENCE OF ASTROLOGY:

Comprising the Art of Foreknowing Future Events, by the Positions, Aspects, and Configurations of the Heavenly Bodies at the Time of Birth; with an Elucidation of the Rules used for calculating the Fate of Empires, States, and Kingdoms, as well as for resolving all Lawful Horary Questions, relative to the Secrets of Futurity.

> "Canst thou the sky's benevolence restrain,
> And cause the Pleiades to shine in vain?
> Or, when Orion sparkles from his sphere,
> Thaw the cold season, and unbind the year?
> Bid Mazzaroth his destined station know,
> And teach the bright Arcturus where to glow?" URANIA.

THE most noble and celestial science of Astrology may be defined to be the art of *foreknowing* and *predicting* future events by the mo-

tions, positions, and influences of the heavenly bodies, and other celestial phenomena, deduced from rational and experimental observations, made by the most wise philosophers in all ages, and in most parts of the civilized world. And it is no small honour to this celestial science, that the greatest poets and philosophers of all ages have been amongst its firmest votaries.

Thus Chaucer, the father of English poetry, writes—

> " For in the stars clearer than is the glass
> Is written, God wot, whoso could it read,
> The dethe of every man withouten drede.
> In starrs many a winter there before
> Was writt the dethe of Hector, Achilles,
> Of Pompey, Julius, or they were bore ;
> The strife of Thebis ; and of Hercules,
> Of Samson, Turnus, and of Socrates,
> The dethe ; but that men's witts ben so dull
> That no wight can well rede it at the full."
>
> MAN OF LAWE'S TALE.

Homer, Virgil, Shakspeare, Dryden, Milton, and Chatterton, and of late years many first-rate poets, have deemed it nothing irrelevant to set forth the excellence of *judicial astrology*. And the inspired writers declare, that the heavenly bodies were created "for *signs*, seasons, days, and years;" that "the *stars* in their courses fought against Sisera;" and, that "the *heavens* declare the glory of God, and the firmament showeth his handy work."

> " Heaven's golden alphabet—
> And he that runs may read."
>
> YOUNG.

CIRCLE IV.—SECT. I.

CERTAIN PRINCIPLES OF NATURE UPON WHICH THE SCIENCE OF ASTROLOGY IS FOUNDED.

" I'll not believe that the arch architect
With all these fires the heavenly arches decked
Only for *show ;* and with these glittering shields
To amaze poor shepherds watching in the fields.
I'll not believe that the least flower which pranks
Our garden borders, or our common banks,
And the least stone that in her warming lap
Our mother Earth doth covetously wrap,
Hath some peculiar *virtue* of its own,
And that the *stars* of heaven have *none !*"

DU BARTAS.

SIR ISAAC NEWTON, in his *Principia*, sec. xi. tells us, " The actions of bodies attracting, and of bodies attracted, are always *mutual and equal*, so that neither the attracting nor the attracted body can continue at rest :" and, farther on, he says, " I shall now go on to explain the motion of bodies that attract each other *mutually*, by considering their centripetal forces as attractions ; though, perhaps, *physically* speaking, they may more truly be called *impulses.*" We merely enter this down as a principle sufficiently established by the authority on which it rests, without ourselves contending either for or against its validity.

The author of the article *astronomy* in the " Edinburgh yclopædia," p. 688, says, " As all bodies which compose the *solar* system gravitate towards one another, and as the gravitation of each body is *the sum of the gravitation of all its particles*, we may conclude that each particle of matter in the system gravitates towards every other particle."—" Newton," says he, " proceeded to inquire *whether, upon the supposition that this was the case, the planets would act upon one another in the manner we really find they do.* The *result* of his investigation showed, that the assumption he had made was *perfectly consistent with the observed phenomena*, and that this was the *only* law which would produce them."

Now from Newton's own words we find, in the first place, that

there are some *mutual actions* existing among all bodies of matter, which he treats of under the term *attractions;* meaning, as he signifies, *impulses;* thus obviously leading us to understand, that every portion of nature sympathetically agitates or affects every other portion of nature; and this is precisely that *something* which all rational astrologers ground the elements of their science upon.

We are taught, in the second place, "That *every particle* of matter in the system *gravitates towards every other particle;*" and that the law is, *That all bodies of the solar system gravitate upon one another with an effect in proportion to the quantity of particles of matter of which each body is itself composed,* and *according to the distance of the several varieties of bodies from one another.*

These two Newtonian principles are, in my opinion, ample *data* for the whole superstructure of rational *astrology* to rest upon. Newton and his disciples intended, no doubt, to argue from it merely concerning the action of inanimate upon inanimate matter. We choose to carry the question farther, and apply it in the general manner which the terms in which each principle is couched admit of. *Astrologers* all know by experience, that animate as well as inanimate matter is constantly affected by the operation of that *mutual* PULSATION *of particles* which Newton calls attraction or impulse; and which the other writer describes as *particles gravitating towards particles throughout the system.*

Now nothing could surely be looked upon as more absurd than to urge that a compound of matter, so susceptible as we know the animal brain and vital essence to be, would be capable of resisting the action of influences to which, according to the Newtonian *principles,* every particle of that dense stone called *adamant* is obedient and tractable. Indeed, it is only because men are, for the most part, prone to pin down their minds from thinking, and to confine them to a mere external view of such subjects as *astrology,* a comparison is rendered necessary between intellectual and granite substances, to illustrate the connection which our principles declare to exist between all particles of matter, throughout the scope of nature.

It will be necessary for the reader to bear in mind, that, according as the sum of its particles is greater or less, so is the action of a body

impressed with greater or less effect; its distance also from the body acted upon being taken into consideration. For instance: The Sun is the largest body in nature that we are exposed to; and its effect on our Earth, and all contained within it, is, therefore, very great: but the Moon, being so much nearer the Earth than the Sun, although the sum of its particles of matter is as nothing compared to the sum of particles in the body of the Sun, yet its influence on the Earth, and all it contains, is considerably greater than that of the Sun.

It requires but few words to explain, that if the Sun do, as the Newtonian *principles* allege, attract the vast and solid body of the Earth, it must have a very powerful effect indeed on the more subtle matter which constitutes the bodies of animals: and if men were disposed to trace effects to their causes, there is not a rational man in the world who would not, at once, perceive, from the sensations he is constantly experiencing, that mutual action which is going on between insensible and sensible matter.

No author that I am acquainted with has yet attempted to refer the doctrines of *astrology* to Newtonian principles. Indeed, since the discovery of that inherent force by which all bodies in nature are urged to bear or press towards their respective centres, it has become a fashion to cry down *astrology* as a chimera: and, though many individuals have continued to follow it up upon the principles of the *Ptolemaic* system, yet none, I believe, have ever given themselves the trouble to reduce it into the *Copernican*, and to show how perfectly its laws are of a piece with that effort of nature which is called *gravitation*, in bodies that revolve, and *attraction*, in the centre round which their motions are described.

As the intention of this part of our work is to throw some new light on the *rationale* of this very interesting and sublime science, the intelligent reader will see the necessity of bearing invariably in mind the philosophical rudiment deduced from the experimental process of Newton; namely, *That every particle of matter in the universe is endued with a sympathetic energy or influence, by which it is capable of communicating imperceptibly with every other particle throughout the system of nature.*

The next thing required, in order to apply the principles here proposed to the doctrines of *astrology*, is, to endeavour to acquire, by the best and most enlarged means of comparison that we can adopt, some notion of the innumerable, immense, and differently-organized conglobations of particles which the suns and other mighty spheres of the universe severally contain. No mind, it is certain, can expand itself sufficiently to comprehend the mightiness and multiplicity of the orbs of heaven, and the variety of their qualities and structures; indeed, a profound capacity is necessary for contemplating, with any thing like an adequate view, that small portion of the world which is called *the solar system*, and of which the vast earth we live upon is but a comparatively small member.

CIRCLE IV.—SECT. II.

THE PROPORTIONAL QUANTITIES OF MATTER COMBINED IN THE SEVERAL BODIES OF THE SOLAR SYSTEM.

We actually know the earth on which we live to be nearly 25,000 miles in circumference, and that the mass of matter of which it is composed is about 450 times as dense as water. The idea of the wonderful extent of this body may be rather better assisted by conceiving the length of time occupied in going from kingdom to kingdom, or in sailing round it. A farther conception may be also derived, from considering the great number of distinct nations on its surface, with many of which we are yet unacquainted; for there are yet many great regions that still remain unexplored. Having suffered the mind to enlarge itself, as far as it is able, by meditating on this mighty globe, with which we are most familiar, we become rather better able to draw inferences, on comparing the proportion of matter in the body of the earth, with the quantities contained in the various orbs with which our's is associated. To bring this point in as narrow a shape for consideration as possible, we shall here merely compare the proportions of matter contained in each planet, with that which

is condensed in the body of the Earth; and then we shall, by a similar scale, show the comparative masses of each planet with the solar mass. And first,—

The Earth contains about 6 times more matter than Mercury.
..... 1 and 1-10th ..... Venus.
.....11½ ..... Mars.
..... 312 times less than ..... Jupiter.
.....98 ..... Saturn.
.....17 ..... Georgium Sidus.
.....40 times more than ..... The Moon.

I would now recommend close attention to the wonderful aggregation of matter accumulated in the body of the Sun: and this will be somewhat the more readily conceived from the comparative bulk of the Earth and of the several planets having been just now examined.

The Sun contains about 2,000,000 times more matter than Mercury.
..... 400,000 ..... Venus.
..... 334,000 ..... The Earth.
.... 4,000,000 ..... Mars.
..... 1,070 ..... Jupiter.
..... 20,000 ..... Geor.Sidus.
.....133,600,000 ..... The Moon.
..... 3,400 ..... Saturn.

"Fond mortals! why should we ourselves abuse?
Nor use those powers which God permits to use?
Basely detract from the celestial mind,
And close our eyes, endeavouring to be blind?
We see the skies, then why should we despair
To know the fatal office of each star?
To open nature, to unveil her face,
Go in, and tread the order of the maze.
Man, know thy powers, and not observe thy size:
Thy noble power in piercing Reason lies,
And Reason conquers all, and rules the skies." MANILIUS.

After having suffered the mind to pause, for a time, over this view, our next object will be to fix, as deeply as we can, the necessary im-

pression which a return to the Newtonian *principles* is calculated to make, concerning the influence of these inconceivably vast masses upon one another. In this part of our investigation, it is necessary to understand something of the *revolutions* and *rotations* which each *orb* is subject to, and by which they are constantly varying their *positions* relative to each other. Hence, they are occasionally brought to act with varied effects; and, from their perpetual change of place, being sometimes nearer together, and sometimes farther asunder, than at others, there is a continual variation of force exerted on every distinct portion of the system; and the more susceptible particles, connected any how with every planetary mass, are thus compelled to change their place every successive instant, in consequence of the attractive or pulsive force which every sphere is exerting.

As all treatises of *astrology* that have obtained any degree of reputation are founded upon the *quadripartile* of *Ptolemy*, and as the system of our fraternity of planets, as regards their centre and their order, is so different, as laid down by that philosopher, to the system now prevailing, it will be proper, before we proceed to the effects of the several aspects, to give the order of the planets according to Ptolemy, and also according to Copernicus, or Newton.

CIRCLE IV.—SECT. III.

PTOLEMY'S SYSTEM.	PRESENT SYSTEM.
Centre, The Earth.	Centre, The Sun.
1 - The Moon.	1 - Mercury.
2 - Mercury.	2 - Venus.
3 - Venus.	3 - Earth and Moon.
4 - The Sun.	4 - Mars.
5 - Mars.	5, 6, 7, 8 - Vesta, Juno, Ceres, Pallas.
6 - Jupiter.	9 - Jupiter.
7 - Saturn.	10 - Saturn.
	11 - Georgium Sidus.

To strike into all the minute and abstruse ramifications which

concern this curious part of philosophy, would be very tedious to both the writer and the reader, and would therefore be inconsistent with our design. Having, in the preceding pages, supplied such calculations as are sufficient to assist the mind in estimating the power of one planet on any other, by showing the proportion of matter which each brings into action, the judgment of those for whose consideration this subject is chiefly adapted will be able to supply those arguments, relative to difference of effect which is produced by the difference of distances between the several *orbs*, and also of that peculiar change in place between *apogee* and *perigee*, by which peculiar fluctuations of effect on the atmosphere, and consequently on all animal nature subsisting within it, is occasioned.

That which has been said, hitherto, on the theory of astrology, extends no farther than the elementary principles of the science: and we next come to propound arguments, established on the principles already laid down, relative to the continual and fluctuating action of matter upon matter,—of celestial upon terrestrial bodies—of the *stars* upon man.

No fact in philosophy is more indisputable than that which assures us of the influence of the sun, moon, planets, and stars, on the earth and its inhabitants. The continual and periodical change in the *weather*—the constant and the variable *winds* to which particular climates are subject—the phenomena peculiar to the several *seasons*, and many other effects that might, were it necessary, be pointed out, are proofs which render the existence of such *planetary* influence unquestionable. There is, however, one means more visible than either of those before mentioned, by which the effects of planetary influence may be exemplified, and pretty well estimated; and that is, the alternate *ebbing* and *flowing* of the sea. The phenomena exhibited in this department of nature is so analogous to those operations on which *astrological* doctrines rest, that it cannot be too closely examined into: and the more scrupulously it is brought into comparison with atmospheric fluctuations, the more will these be understood, and the science of *astrology* be venerated. To the arguments and means of exemplification of *astral* influence, which the flux and reflux of the ocean furnish, shall this part of my subject be confined.

CIRCLE IV.—SECT. IV.

ARGUMENTS CONCERNING STARRY INFLUENCE, DRAWN FROM THE TIDES.

By the term *tide*, as here used, we are to understand the periodical approaches of the water of the ocean to, and their alternate recessions from, the shores of every country of the earth. The *tides* of the ocean have a very immediate connection with *lunar* astronomy; for, where their course is unimpeded, it is commonly high water when the moon is about on the south-south-west point of the compass of the *horizon* of any place: consequently, the *greatest* elevation of the waters will be about twenty, or from that to twenty-five, degrees *eastward* of the moon. All the operations of the tides are confined between determinate limits, which are called *high* and *low* water. The interval between high water at one time, and the high water following, is half the time of the moon's apparent circuit round the earth, which is 12 hours 25 minutes; so that, in 24 hours 50 minutes, the tide ebbs and flows *twice* upon every coast.

Thus far we have considered the phenomena of the tides as resulting from *lunar influence* alone; but there is a force in the sun as well as in the moon, which is constantly operating to disturb the ocean, and which produces special effects, according as it is combined with, or counter to, the *lunar* influence. General experience has shown that *the lunar* is to *the solar force* about as 5 to 2. It is also found that the sun, in *quadrature* with the moon, causes a depression or diminution of *lunar* effect, of $30\frac{1}{2}$ inches in the height of a tide, it being at these times that the two luminaries are acting at right angles to one another, as they do in all *quartile* aspects. The lunar effect of itself causes a rise of about six feet; consequently, the mean spring-tide, where there are no obstructions, should be $30\frac{1}{2}+72=102\frac{1}{2}$ inches, and the mean neap-tide $72-30\frac{1}{2}=41\frac{1}{2}$ inches; and this is found to correspond with observation in a general way, and setting localities out of the question.

But the distance of each *luminary* from the earth being variable,

occasions different intensities of force to be constantly employed, so that neither these nor any other proportions are to be esteemed constant. They are, however, quite sufficient for the present purpose, which is that of giving general ideas of the nature of the solar and lunar influences, as they happen to be in conjunction or quadrature, and exerted in these positions upon terrestrial matter.

Considerable difference in the magnitude of a tide is caused by the moon's distance, so that the ratio of the disturbing force in the moon to that in the sun is sometimes 6 to 2, and at others not more than 4 to 2: thus, in the former instance, instead of the mean spring-tide being 8½ feet, it would be 10 feet; and in the latter case only 7½. But as well as that of the sun and moon, every planet has a gravitating power on the waters of the ocean; and the combined influence of the ten primary planets, were it all brought into action at one time, would be, to that of the sun and moon conjointly, about as 1 to 100; so that, in a mean spring-tide of 102 inches, the united influence of the planets would raise it about one inch.

When the moon is in *perigree* at the time of spring-tide, such tide may be expected to rise at least 2¾ feet higher than a mean spring-tide; and, on the other hand, a difference of 2¾ feet deficiency will be generally experienced in spring-tides, which happen at the time of the moon's *apogee*.

If the moon has a *northern declination*, and the *latitude* of the place is also *northern*, the tide which happens when the moon is above the horizon is greater than that which happens on the same day when she is below it: and, when the *latitude* of the place is *contrary* to the *declination* of the moon, the effect is reversed.

CIRCLE IV.—SECT. V.

APPLICATION OF THE FACTS CONCERNING THE TIDES TO ASTROLOGY.

HAVING thus presented some of the most obvious facts relative to the action of the sun, moon, and planets severally, upon the waters of the ocean, it cannot fail to be observed, that all the inequalities

of motion—of distance—of declination—of phases—and of mutual aspects, agreeing, as they do, with observation as to their various proportional effects, afford a mass of evidence which places the theory of siderial influence upon terrestrial matter upon a foundation which nothing can destroy, or even shake. Indeed, no one acquainted with the peculiar and nicely corresponding ratio between cause and effect relative to the tides, and having, at the same time, skill in mathematics, and acquaintance with the mechanism of nature, sufficient to discover these sympathetic relations, and to generalize them to questions in *astrology*, will, for a moment, hesitate to own, that every star has an influence which is not to be restrained by human power—that this influence is constantly producing some mutation in the earth—and, like the ebbing and flowing of the sea, is impetuously running, without intermission, round all the regions of the world.

Pythagoras maintained that the world is actuated by a divine soul; and, when we come to examine that miraculous sympathy in nature so admirably manifested between the heavenly bodies, and the amazing body of water, surrounding our earth, which is incessantly agitated by sympathetic influence, we are involuntarily brought to think of the doctrine of this eminent sage. In looking deeply into the sympathies which we are constantly experiencing, we can hardly quarrel with those who have ascribed them to an agency more than we can comprehend. We see a gift of foreknowledge strongly implanted in the badger, the hedgehog, the hare, and almost every animal with which we are acquainted. We see, also, that birds and reptiles have a surprising forecast: and who can fail to perceive effects constantly working between the *heavenly* bodies, and the bodies and souls of mankind? Whether there exists an *ethereal* effluvium that is communicated from one body of matter to another, and which produces those strange *sympathies* we are witnessing, is not necessary to be declared; we know they *are* produced, and being able to connect them with what we term *planetary influence* is sufficient to show we have sound groundwork for forecasting the effects incident to known causes.

CIRCLE IV.—SECT. V.

THE DISTINCTION NECESSARY TO BE OBSERVED BY ASTROLOGERS

Between the Effects of Planetary Influence, as it is exerted upon Animate and Inanimate Matter.

THOSE who have taken the trouble to weigh with attention what has been already advanced concerning the proportion of force with which the **sun**, **moon**, and **planets**, severally act upon the waters of the ocean, will have, no doubt, come to this inference: namely, *If those bodies do thus compel so gross a mass of matter as the ocean to periodically toss and roll in a manner contrary to its own nature, which is* INERT REPOSE, *so must their respective influences operate to disturb and alter the state of every sort of matter whatsoever, sensible and insensible, that is connected with the earth;* and minds which have arrived at this conclusion may be said to have made the first step in *rational astrology.*

Hitherto the pulsive quality, or gravitating or attracting capacity, of inanimate bodies upon one another has only been examined: and, in order to understand something of the sympathy that subsists between the inanimate and animate, another course of reasoning than that already adopted will be necessary to be resorted to. From the great depth at which many philosophical truths lie, and the difficulty of getting at them, the ancients had a saying, VERITAS IN PUTEO, *Truth lies in a well:* and it is only by a proper chain of reasoning that it can be drawn out of the depth and darkness in which it dwells; and more particularly in the case of natural and *judicial astrology.*

The whole surface of the human body, when moderately corpulent, is about fourteen feet square: and the pressure which occasions the rise and fall of the mercury in the thermometer shows, by its variation, that at one time, when the air is most heavy, such a body sustains a pressure externally of 33,905lbs.; while, when the atmosphere is lighter, the pressure on the same body is not more than 30,624lbs.: and, consequently, an increase or decrease of weight

equal to 3281lbs. may be externally acting on the body of a person, and which change he may suffer every few hours, as the fluctuations of the barometer sufficiently prove.

Now we well know that this vast outside pressure could not be sustained, unless it were properly counterbalanced by some adequate means of resistance within the said body: and internal means of accommodating itself to these fluctuations of the atmosphere are supplied by the Author of Nature to every animal body. Yet that equilibrium which is necessary to ease is constantly being disturbed; and agitations which may be compared to the ebbing and flowing of the tides of the ocean are constantly being experienced by every living animal: and this perpetual tossing and rolling of the tide of life is referrible to the self-same cause as that which occasions the fluctuations of the ocean,—namely, *planetary influence*.

In a body that is robust, and has all its members perfect, pulsation, or the natural vibration of its organs, will soon effect composure, as sudden changes in the atmosphere are taking place: but, where any member or organ is out of order, the free and rapid circulation of the internal matter is obstructed, and pain or unpleasant sensations are the consequence: nor will these cease, until a perfect equilibrium between the internal resistance and external force has been restored.

Now the human body cannot be materially affected without the mind partaking, at the same time, of those effects which cause the corporeal sensations, whether they happen to be agreeable or painful. The vicissitude to which beings like ourselves are constantly exposed by atmospheric changes has been expressed by a learned poet:

> "Temperie cœli, corpusque animusque mutatur."
> By temperature of air, we find,
> Changed is the body and the mind.

Thus it is fairly demonstrated, *that the combined or contrary influences of the planets are constantly operating to produce certain effects on the body and mind of every living being on the face of the earth, in a manner comparatively similar to the phenomena of the tides of the ocean;* and that the *lives* and *actions* of men, and the fate of individuals and nations, are thus subject, in a great measure, to *planetary control*.

CIRCLE IV.—SECT. VI.

OBSERVATIONS RELATIVE TO THE PRACTICE OF ASTROLOGY.

THE champions and promoters of *astrology* have, in every age, been men of the most extensive philosophical inquiry, and of the deepest erudition: it has also had antagonists of no small fame and reputation, but they happen to have been either persons who did not understand it, or bigots to some tenets which it may have seemed to oppose. Now, it opposes no tenets that are *virtuous;* and it is weakness of mind to fancy, that *faith* in rational science is at variance with *faith* in divine revelation.

After reading the course of arguments which has been already followed on the theory of *astrology*, no man that is perfectly sane will venture to deny, but that the heavenly bodies operate upon this inferior world, and all things material and immaterial which it contains, by their influential qualities and natural virtues; since nature and experience combine to testify, as before proved,—that the change of air alters our bodies and minds—that the humours of men are all moved by celestial influences—and that, according to the changes of mutual position in the stars, every being on earth is sensible of consequent fluctuations of the essentials of existence.

He that would become proficient in this eminent, delightfully sublime, and almost boundless province of natural philosophy, must not expect to accomplish his desires without much laborious study, and intense application of his rational faculties. He must have the map of the whole universe depicted in his mind, and watch nature with a scrupulous eye in all her secret operations. It is not sufficient for him merely to be able to run over the names of the twelve signs of the *zodiac:* he must examine minutely the signs themselves, and weigh their constituent members, and their proportions of matter—their relative positions, and proximity to, or remoteness from, all other powerful constellations without the zodiac. He must not suppose that a knowledge of the several degrees that constitute *sextiles*, *trines*, *quartiles*, and *oppositions*, makes up much towards a profici-

ency in *astrology:* and yet it is, nevertheless, necessary for him to perfectly understand these, as a part of the rudiments. Nothing in the fundamental progress is certainly more requisite than for the student to make himself perfect in the qualities of the signs and planets and the several significations of the *twelve houses* of a figure: he should be also expert in setting a scheme, and in varying the significations of the houses according to the subject-matter which he may, at any time, have under contemplation.

In seeking to obtain, in as perfect a manner as possible, the preparatory steps, he will have the greater difficulties to surmount in consequence of the discrepancies and conflicting opinions which he will find in the authors he consults; who have, for the most part, advanced many idle conceits of their own, and from which none but a judicious mind will know how to select and form his system. There is not to be found, from *Ptolemy* downwards, any one regularly written treatise which, of itself, can be taken as a standard, and will admit of being followed; and yet *all* contain something worthy to be received. The only way, therefore, is to examine as many of the best masters as can be readily laid hold of, and, by philosophically investigating their principles, a person conversant in physiological study will be able to deduce a theory *free* from obsolete tenets and fantastic notions. Among the works on this subject, it is necessary, as original writers and our first leaders, to consult the *De Judiciis Astrologicis*, of Ptolemy—the *Astronomicon* of Manilius—Baptista Porta's *Speculum Astrologiæ*—with the subsequent works of *Placidus*, *Morinus*, *Regiomontanus*, *Campanus*, *Alcabitius*, &c.—and these as they have been severally understood and copied by *Lily*, *Wharton*, *Bishop Coley*, *Partridge*, *Gadbury*, *Parker*, &c. who, most of them, have furnished us with collections and cullings enough, but without any well-digested system. Amongst the *moderns*, we may mention the works of *Heydon*, *Ball*, *Thrasher*, *Poole*, *Mensforth*, *Sibly*, and *White;* neither of which can be recommended as a standard, although there are select parts to be culled from each. To these may be added *Wilson*, who is the *last* of the astrological authors, and whose dictionary is undoubtedly a useful book of reference, though filled with many curious opinions. Since the publication of his

work, no other treatise has appeared at all connected with the science, and the same dearth of astrological information, so much complained of, still exists, which, however, in the present concise treatise it shall be our business to obviate as far as our limits will admit, and which we hope will be found really acceptable to the student in this celestial science.

Having premised thus far, we will now take a view of the symbolical characters and first principles of the astrological science; and first—

CIRCLE IV.—SECT. VII.

OF THE TWELVE SIGNS AND THEIR DIVISIONS.

The Zodiac is a great circle of the sphere, and is divided into 360 degrees; every degree is subdivided into 60 other divisions, called minutes, and every minute into 60 seconds; every sign contains 30 of those degrees, and so the 12 signs fill the whole Zodiac; for 12 times 30 is 360, &c. They are thus characterized :—

♈	♋	♎	♑	Moveable	Signs.
♉	♌	♏	♒	Fixed	
♊	♍	♐	♓	Common	

Again,

♋ ♌ ♍ ♎ ♏ ♐ Signs of right ascension,
♑ ♒ ♓ ♈ ♉ ♊ Signs of oblique ascension,
♊ ♓ and the beginning of ♐ are double-bodied signs.
♋ ♏ ♓ Fruitful Signs.
♊ ♌ ♍ Barren Signs.
♈ ♉ ♌ ♐ ♑ Quadrupedian, or four-footed Signs.

These signs are termed fixed, common, and moveable, because, whenever the sun is in any one of them, it answers to the season of the year; the weather being then either moveable or fixed, or between both :—

♈ ♊ ♌ ♎ ♐ ♒ Fiery and airy masculine Signs,
♉ ♋ ♍ ♏ ♑ ♓ Earthly and watery feminine Signs.

CIRCLE IV.—SECT. VIII.

OF THE Zodiac,

Or the path of the planets through the heavens, which forms an imaginary belt, or circle, about eighteen degrees in breadth, and is divided into the twelve signs :—Aries, the Ram ; Taurus, the Bull ; Gemini, the Twins; Cancer, the Crab ; Leo, the Lion; Virgo, the Virgin ; Libra, the Balance ; Scorpio, the Scorpion ; Sagittarius, the Archer ; Capricornus, the Goat ; Aquarius, the Water-bearer ; Pisces, the Fishes ; and they are noted on globes, &c. in the following manner :—

Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
♈	♉	♊	♋	♌	♍
Libra.	**Scorpio.**	**Sagittarius.**	**Capricornus.**	**Aquarius.**	**Pisces.**
♎	♏	♐	♑	♒	♓

The former six are called *northern*, and the latter *southern* signs, because the former possess that half of the ecliptic which lies to the northward of the equinoctial; and the latter, that which lies to the southward.

The northern are our summer signs ; the southern, our winter ones.

These twelve signs answer to the twelve months of the year ; and it is probable that their astrological efficacy or significations were discovered to the natives of the oriental regions by the following observations :—

The first sign, Aries, denotes, that about the time when the sun enters into that part of the ecliptic, the lambs begin to follow the sheep. On the sun's approach to the second constellation, Taurus, the bull, the cows are about to bring forth their young. The third sign, Gemini, was originally two kids, and signified the time of the goats' bringing forth, as these animals generally produce two at a birth, while the former, the sheep and the cow, commonly produce only one.

The fourth sign, Cancer, the crab, an animal that goes sideways and backwards, was placed at the northern solstice, the point where

the sun begins to return back again from the north to the southward.

The fifth sign, Leo, the lion, as being a very furious animal, was thought to denote the heat and fury of the burning sun, when he has left Cancer, and entered the sign Leo.

The succeeding constellation, the sixth in order, received the sun at the time of ripening corn, and approaching harvest; which was aptly expressed by one of the female reapers, with an ear of corn in her hand, viz. Virgo, the maid, or virgin.

The ancients gave to the next sign, Scorpio, two of the twelve divisions of the Zodiac. Autumn, which affords fruits in great abundance, affords the means and causes of diseases, and the succeeding time is the most unhealthy of the year, expressed by this venemous animal, here spreading out his long claws into one sign, as threatening mischief, and in the other brandishing his tail, to denote the completion of it.

The fall of the leaf was the season of the ancient hunting; for which reason, the stars which marked the sun's place at this season, into the constellation Sagittary, a huntsman with his arrows and his club, the weapons of destruction for the large creatures he pursued. The reason of the wild goat's being chosen to mark the southern solstice, Capricorn, when the sun has attained his extreme limit that way, and begins to return and mount again to the northward, is obvious enough; the character of that animal being, that it is mostly climbing and ascending some mountain as it browses.—There yet remains two signs of the Zodiac to be considered, with regard to their origin, viz. Aquarius and Pisces. As to the former, it is to be considered that the winter is a wet and uncomfortable season; this, therefore, was expressed by Aquarius, the figure of a man pouring out water from an urn.

The last of the zodiacal constellations was Pisces, a couple of fishes tied together, that had been caught; the lesson was, the severe season is over, your flocks do not yet yield their store, but the seas and rivers are open, and there you may take fish in abundance.

CIRCLE IV.—SECT. IX.

OF THE ASPECTS.

THESE are certain positions, in which the planets act upon and affect each other. They are of two kinds, zodiacal and mundane: *zodiacal* aspects are those measured by the degrees of the ecliptic; *mundane* are calculated by the semiarcs of the planets. By semiarc is meant half the time which elapses from a star's rising to its setting, and *vice versâ*. For example—if the day be sixteen hours long, the semidiurnal arc will be eight hours; that is, the sun is eight hours from the time of his *rising* at four o'clock, to the time of his coming to the *meridian* at twelve: now it is evident, if he be sixteen hours above the earth, he can be but eight beneath it; consequently, his seminocturnal arc will be four hours, and the semidiurnal or nocturnal arc or of any planet is the same as that of the sun in the same point.

We shall now proceed to treat of the effects of the different aspects:—

☌, a conjunction, is when two planets are both in the same degree and minute of a sign. The effects of conjunctions are either good or bad, according as the planets are friends or enemies to each other, or to the subject then under consideration.

SEMISEXTILE.

The semisextile, or twelfth part of a circle, is a distance of thirty degrees in the zodiac, and is supposed to be slightly beneficial.

SEMIQUADRATE.

The semiquadrate, or semiquartile, the eighth part of a circle, is a distance of forty-five degrees in the ecliptic. This aspect, though not allowed by Placidus, there is every reason to suppose, is very evil, and has been thought by some good judges to equal, if not exceed, the *square* in malevolence.

⚹, a sextile aspect, implies two of the heavenly bodies posited at the distance of sixty degrees, or one sixth part of the zodiac, from

each other. The sextile is termed an aspect of imperfect love or friendship; because, when two planets or significators are in sextile to each other, they import that any matter in dispute, treaty of marriage, or any other subject of inquiry, may be happily terminated, or brought about by the means of friends; or that, for want thereof, the contrary may happen: it is generally considered an omen of the favourable kind.

By a □ quartile aspect, two planets are understood to be posited at ninety degrees, or one fourth part of the circle of the zodiac, from each other. The quartile is considered an aspect of imperfect hatred, and acts *vice versâ* with the sextile, inclining rather to contention and misfortune, as the other does to friendship, harmony, and good fortune.

△, a trine aspect, imports the planets to be situated at the distance of one hundred and twenty degrees, or one third part of the circle of the zodiac, from each other. This is an aspect of the most perfect unanimity, friendship, and peace; and it is so considered, because, when the planets are in a △ aspect, they are posited in signs precisely of the same triplicity and nature: that is to say, they are both in an earthy, airy, fiery, or watery sign; and, consequently, both contribute their mutual influences.

QUINTILE.

The quintile, or fifth part of a circle, comprehends seventy-two degrees in the ecliptic. Placidus admits this as one of the good aspects, but there is little reason to suppose it has much efficacy.

SESQUIQUADRATE.

The sesquiquadrate is the opposite point of the semiquartile, and, like that, is a discordant aspect; experience shows the effects of both to be very powerful, and their influence may be particularly observed on the weather, for changes more frequently take place at the time of the moon's sesquiquadrates and semiquartiles with the sun, than even her squares and oppositions. It contains one hundred and thirty-five degrees in the zodiac.

BIQUINTILE.

The biquintile, or double quintile, is one hundred and forty-four degrees of the ecliptic ; it, like the quintile, is supposed to be good, and as such is admitted by Placidus, but experience does not seem altogether to confirm this opinion.

☍, the opposition of two planets, signifies their being posited at one hundred and eighty degrees, or just half the distance of the zodiac, apart, which places them diametrically opposite to each other in the heavens. This is considered an aspect of perfect hatred, or of inveterate malice and enmity, as malignant in its effect as the trine is benevolent, and of double the destructive tendency; of the ♊ aspect, therefore, an ☍ is justly termed an aspect of perfect enmity.

These aspects are all divided into partile and platic aspects. A partile aspect considers two planets, exactly so many degrees from each other as make a perfect aspect; that is, if Venus be in 12 degrees of Cancer, and Jupiter in 12 degrees of Virgo, they are in partile sextile aspect. All perfect aspects are partile, and imply the matter or thing threatened, whether good or evil, to be near at hand.

By a platic aspect we are to understand two planets so posited as to admit half the degrees of each of their own rays or orbs; or, if their distance from each other brings them within one half of each of their orbs or radiations, when added together, they will then form a platic aspect.

It must be observed in these aspects, whether the co-operation of the two planets is going off or coming on, for this will, in proportion, affect the subject, whatever it may be.

A planet is essentially strong, or operates with the greatest force, when posited in his own house, exaltation, or triplicity, is according to the following table :—

A TABLE OF THE ESSENTIAL DIGNITIES OF THE PLANETS, ACCORDING TO THE SYSTEM OF PTOLEMY.

Signs.	Houses of the Planets	Exaltations.	Tripli. D. N.	Detriment.	Fall.	Planets allowed for being in reception, 5 dignities, and for being peregrine, 5 debilities.
♈	♂ D	☉ 19	☉ ♃	♀	♄	
♉	♀ N	☽ 3	♀ ☽	♄		
♊	☿ D	☊ 3	♄ ☿	♃	♍	
♋	☽ ND	♃ 15	♂ ♂	♄	♂	
♌	☉ ND		☉ ♃	♄		
♍	☿ N	☿ 15	♀ ☾	♃	♀	
♎	♀ D	♄ 21	♄ ☿	♂	☉	
♏	♂ N		♂ ♂	♀	☾	
♐	♃ D	♉ 3	☉ ♃	☿	☊	
♑	♄ N	♂ 28	♀ ☾	☾	♃	
♒	♄ D		♄ ☿	☉		
♓	♃ N	♀ 27	♂ ♂	☿	☿	
5 Good.	4 Good.	3 Good.	Good.	5 Bad.	4 Bad.	Bad.

The Use of the former Table.

Every planet hath two signs for his houses, except ☉ and ☾, who have but one each. ♄ hath ♑ and ♒; ♃, ♐ and ♓; ♂, ♈ ♏; ☉, ♌; ☾, ♋; ♀, ♉ ♎; and ☿, ♊ ♍. One of these houses is called diurnal, noted in the second column by the letter D; the other nocturnal, noted by the letter N. In these signs the planets have their exaltations, which the third column points out, as the ☉ in 19 ♈, ☾ 3 ♉, ☌ in ♊ 3 degrees, &c. are exalted.

These twelve signs are divided into four triplicities. The fourth column tells you which planet or planets, both night and day, govern

each triplicitly; as, over against ♈, ♌, ♐, you find ☉, ♃, viz. ☉ governeth by day in that triplicity, and ♃ by night. Over against ♉, ♍, ♑, you find ♀ and ☾; viz. ♀ hath dominion by day, and ☾ by night in that triplicity. Over against ♊, ♎, ♒, you find ♄, ☿, which rule as aforesaid. Over against ♋, ♏, ♓, you find ♂, who, according to Ptolemy, ruleth that triplicity both day and night. In the column over against ♈ you find ♀ detriment, viz. ♀ being in ♈, is in a sign opposite to ♎, her own house, and so is said to be in her detriment. In the fifth column, over against ♈, you find ♀ detriment, viz. ♀, being in ♈, is in a sign opposite to ♎, her own house, and so is said to be in her own detriment. In the sixth column, over against ♈, you find ♄, over his head-fall; that is, when ♄ is in ♈, he is opposite to ♎, his exaltation, and so is unfortunate, &c. Thus are you to consider of the whole twelve signs.

A planet, dignified as above, is said to be in his essential dignities: accidental dignities are, when planets are casually in an angle or succeedent house, direct, free from combustion.

A planet in his house or exaltation, being significator of any person, denotes him to be in a happy and prosperous condition: not wanting for the goods of this life, and comparatively, as a man in his own castle, secure from danger. But a planet debilitated, as being in detriment, or fall, and afflicted, denotes the person to be in a very low and mean condition, much dejected, and disconsolate, &c.*

TABLE OF THE ORBS OF THE PLANETS.

	DEG.	MIN.
Saturn . .	10	0
Jupiter . .	12	0
Mars . . .	7	30
Moon . . .	12	30
Venus . . .	8	0
Mercury . .	7	0
Sun . . .	17	0

* Many persons at the present day hold that the *essential dignities* of the planets have no efficacy in *nativities*. This, however, the student will soon judge the truth of from experience. In *questions*, they have, undoubtedly, great force and power. The *terms* and *phases* of the planets are no longer considered by astrologers.

A Meteorological Table.

Lights of the world! ye rolling orbs on high?
That lead the *various* seasons through the sky.

From	*Expect in Spring.*	*Expect in Summer.*	*Expect in Autumn.*	*Expect in Winter.*
Saturn and Jupiter.	Wind and rain.	Rain and thunder.	Wind and rain.	Turbulent air.
Saturn and Mars	Rain and thunder.	Thunder and hail.	Rain and storms.	Mitigation of cold.
Saturn and the Sun.	Cold rains.	Hail, rain, thunder.	Cold rains.	Snow and rain.
Saturn and the Moon.	Clouds and moist air.	Cooling rains.	Cloudy weather.	Clouds and snow.
Saturn and Mercury.	Wind and rain.	Windy weather.	Winds and clouds.	Winds and snow.
Saturn and Venus.	Cold rains.	Sudden rains.	Cold rains.	Snow or rain.
Jupiter and Mars.	Turbulent weather.	Heat and thunder.	Winds, but warm.	Temperate weather.
Jupiter and the Sun.	Windy weather.	Thunder and lightning.	Windy, yet warm.	Mitigation of cold.
Jupiter and the Moon.	Genial showers and gentle gales	Favourable and serene air.	Calm & temperate with white clouds	Mitigation of the season.
Jupiter and Mercury.	High winds.	Winds and thunder.	Moist air and winds.	Rain and winds
Jupiter and Venus.	Growing weather.	Delightful and bland.	Clear and serene air.	Unusual warmth.
Mars and the Sun.	Dry and windy weather	Thunder and lightning.	Dry and windy weather.	Mitigation of cold.
Mars and the Moon.	Showers and hail.	Thunder storms.	Intemperate air.	Variable.
Mars and Mercury.	Rain and wind.	Thunder and hail.	Hail and winds.	Snow or rain.
Mars and Venus.	Abundant rains.	Small rains.	Rainy weather.	Rain or snow.
The Sun and Venus.	Moist weather.	Thunder showers.	Small rain.	Mists or rain.
The Moon and Venus.	Cloudy and moist.	Mitigation of heat.	Cloudy and dark.	Winds and sleet
Mercury and Venus.	Sweet pleasant showers.	Rainy or cloudy.	Variable.	Abundant rains, sometimes floods
Mercury and the Moon.	Variable weather, according to the nature of the sign and configuration	Variable weather, according to the sign, &c. &c.	Variable, &c. &c.	Variable, &c. &c.
The Sun and Mercury.	In airy signs, south winds; in watery, rain; if retrograde, always rain.	Changeful and influenced by other configurations, &c &c.	Mutable, often drizly or moist, but observe other planets.	Various, sometimes stormy, sometimes dry, sometimes wet, uncertain.
The Sun and Moon.	Weather according to the configurations made at the time.	According to other influences of the stars.	Observe other configurations, &c.	According to aspects with the sun and moon.

A TABLE OF THE DIGNITIES, FORTITUDES, AND DEBILITIES OF THE SEVEN PLANETS.

Essential Dignities.		*Debilities.*	
A planet in his own house, or mutual reception by house, shall have dignities	5	In detriment	5
In exaltation, or reception by exaltation	4	In fall	4
In triplicity	3	Peregrine, or no dignities	5

The Quarters of Heaven which the Signs signify.

♈ East	♌ E. and by N.	♐ E. and by S.
♎ West	♊ W. and by S.	♒ W. and by N.
♋ North	♍ N. and by E.	♓ N. and by W.
♑ South	♉ S. and by E.	♏ S. and by W.

The Quarters of Heaven which the Houses signify.

First House,	East	Seventh House,	West.
Second House,	N. E. by E.	Eighth House,	S. W. by S.
Third House,	N. N. E.	Ninth House,	S. S. W.
Fourth House,	North.	Tenth House,	South.
Fifth House,	N. W. by W.	Eleventh House,	S. E. by S.
Sixth House,	W. N. W.	Twelfth House,	S. S. E.

CHOICE ASTROLOGICAL SECRETS,

From rare and valuable Authors.

When Mercury is in the tenth house, not impedite (or afflicted), the child then born will be mighty, wise, and a great philosopher.

In the first beginning of any sickness, or at the time of a question for the state of a sick person, if the moon be corrupt or afflicted of Saturn in the three first degrees of Scorpio, it betokens death.

Hermes says, that an evil planet in Cancer doth threaten short life and continual sickness to the mother of the child then born.

According to Taisnier, an evil planet in Leo doth show or betoken short life to the father of the child then born.

They will have the palsy, or be so that they cannot move themselves, or will be given to tremble, in whose nativities the moon is in an angle with Saturn, Saturn then being under the beams of the sun, by which he becomes in combustion.

When unfortunate planets are in angles, and the sun or moon applies to them corporeally, or by opposition, it signifies that the party then born will be either crook-backed, or will halt; or it signifies the destruction or loss of some member, especially if the moon be with the Dragon's Tail, in these signs ♈, ♉, ♋, ♍, or ♑, chiefly when in the beginning or end of the sign.

For curing diseases of the stone or gravel, the ancient learned did engrave on a plate of copper the figure of a scorpion, in the hour of Saturn; the third face of Aquarius arising with Saturn therein.

For the gout, they made it under the sign Pisces; and for the helping or bettering of the memory, they made a ring of pure gold, wherein was enclosed a diamond under the conjunction of Saturn and Jupiter in Aries.

When the sign of the sixth house is Libra and Mars in the same house, it signifies grief and pain of the eyes.

CIRCLE IV.—SECT. X.

THE SIGNIFICATION OF THE TWELVE CELESTIAL SIGNS, IN NATIVITIES AND HORARY QUESTIONS.

On the *earth's orbit* see the various *signs* :—
Mark where the sun, our year completing, shines:
First the bright *Ram* his languid ray improves;
Next, glaring wat'ry, through the *Bull* he moves:
The am'rous *Twins* admit his genial ray;
Now, burning, through the *Crab* he takes his way;
The *Lion*, flaming, bears the solar power;
The *Virgin* faints beneath the sultry shower:
Now the just *Balance* weighs his equal force,
The slimy *Serpent* swelters in his course;
The sable *Archer* clouds his languid face;
The *Goat* with tempests urges on his race;
Now in the *Water* his faint beams appear;
And the cold *Fishes* end the circling year.

ILLUSTRATION, No. XXIII.

♈ ARIES.

It is an equinoctial, diurnal, cardinal, moveable, masculine, hot and dry eastern sign, of the fiery triplicity, choleric, bestial, intemperate, and violent.

It endows the native with a dry body, lean and spare, of a middle stature, strong-limbed, big-boned; oval visage, sharp piercing sight, black eyebrows, thick, full, well-set shoulders, long indifferent neck, red or sandy hair; of a brown swarthy complexion.

ILLUSTRATION, No. XXIV.

♉ TAURUS.

Taurus is a cold, earthy, dry, feminine, melancholy, and nocturnal, southern sign, bestial and furious.

It denotes a short, strong, full, well-set person, and, when provoked, as furious as the bull; a large and broad forehead, big face, great eyes, large wide mouth, thick lips, gross hands, and uncomely black hair, and sometimes curled, of a brown and swarthy complexion.

ILLUSTRATION, No. XXV.

♊ GEMINI.

Gemini is a sign hot and moist, aërial, diurnal, human, western, double-bodied, masculine, and of the airy triplicity.

It gives a tall and upright stature, straight and well-made body, and complexion somewhat sanguine, but not clear; the arms are generally long, the hands and feet are short and fleshy, a curious hazel eye, dark or blackish hair, a strong active body, of a ready understanding and good fancy.

ILLUSTRATION, No. XXVI.

♋ CANCER.

Cancer is a sign cold and moist, phlegmatic, liquid, feminine, nocturnal, and moveable, the summer solstice, and the watery triplicity.

It represents one of a middle stature, the upper part of the body big, strong, and well set, round visage, and indifferently handsome complexion; sometimes wan, pale, and sickly; mean eyes, and dark brown hair.

ILLUSTRATION, No. XXVII.

♌ LEO.

Leo is a sign hot and dry, choleric, masculine, and diurnal; bestial, barren, and commanding; eastern, and the second of the fiery triplicity.

It gives a large full body, above the middle size, broad and well-set shoulders, but narrow sides; yellow or flaxen hair, much thereof and curling; a great round head, and large eyes, yet quick-sighted, and of a fierce and terrifying countenance; of a ruddy, high, and sanguine colour; a strong, active, valiant, and courageous person.

ILLUSTRATION, No. XXVIII.

♍ VIRGO.

Virgo is an earthy, barren, cold, melancholy, feminine, southern, nocturnal sign, and the second of the earthy triplicity.

It denotes a person of a mean height, slender stature, but very neat and decently composed, dark brown or black hair, round visage, not very beautiful, yet well favoured, a small shrill voice, all the members inclining to brevity, and signifies the person is witty, discreet, of a pleasant conversation, very studious, and given to all kinds of learning.

ILLUSTRATION, No. XXIX.

♎ LIBRA.

Libra is a cardinal, equinoctial, moveable, masculine, diurnal, sanguine, hot and moist, human, and western sign, and of the airy trigon.

It represents the person to be of an indifferently tall and upright stature, and of a neat proportion, more slender than gross; of a round lovely visage; a sanguine ruddy complexion in youth, but in old age it generally brings spots or pimples, or a deep red colour, in the face; the hair yellowish, or sandy flaxen.

ILLUSTRATION, No. XXX.

♏ SCORPIO.

Scorpio is a phlegmatic, watery, feminine, northern, fixed, and nocturnal sign.

It gives the native a strong able body, the face somewhat broad or square, the complexion swarthy or muddy, sad brown or black hair, with plenty thereof and curling, the body hairy, and the neck thick and short, and generally a squat well-set person.

ILLUSTRATION, No. XXXI.

♐ SAGITTARIUS.

This is a hot and dry, fiery, choleric, easterly, common, masculine, and bicorporal sign, and is the last of the fiery triplicity.

It denotes a person somewhat above the middle size, one of a well-favoured countenance; the visage is somewhat long, but full and fresh coloured, sometimes of a sun-burnt complexion, light brown or chestnut-coloured hair, a strong able body, and of a comely proportion.

ILLUSTRATION, No. XXXII.

♑ CAPRICORN.

Capricorn is a cold and dry, feminine, nocturnal, earthy, melancholy, cardinal, moveable, solstitial, domestic, southern, and four-footed sign.

It gives one of an indifferent stature, not very tall; his body is dry and spare, of a long, lean, and slender visage; his chin is long and narrow, thin beard, with dark brown or black hair; the neck long and small; the breasts are but narrow; the person generally inclines to brevity, with a disposition collected, witty, and subtle.

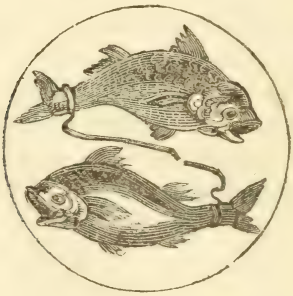
ILLUSTRATION, No. XXXIII.

♒ AQUARIUS.

This is an aërial, sanguine, rational, fixed, human, diurnal, sanguine, masculine, hot and moist sign, western, and the last of the airy triplicity.

It personates one of a thick, well-set, and comely stature, well composed, but not very tall; the visage somewhat long, but fleshy; a sanguine and moderately clear complexion, bright and fair or dark flaxen hair, soft and clear skin.

ILLUSTRATION, No. XXXIV.



♓ PISCES.

Pisces is a nocturnal, watery, cold and moist, phlegmatic, feminine, wintry, common, bicorporal, northern, idle, effeminate, sickly, fruitful sign, and of the watery trigon.

The person signified hereby is of a low and short stature, an ill-composed body, the face rather large, of a white or pale complexion, the body fleshy or swelling, rather stooping when walking, and holding down the head.

CIRCLE IV.—SECT. XI.

OF THE PROPERTIES AND INFLUENCES OF THE SUN, MOON, AND PLANETS,

And, first, of the Georgium Sidus.

♅ GEORGIUM SIDUS.

The Georgium Sidus is now considered the most elevated, though not the largest, of all the planets, approaching nearest to the starry firmament.

He has no houses allotted him, but participates in the nature of the malevolent planet, Saturn, in the highest degree; and is therefore equally unfortunate, according to the place in which he falls, in the radical figure.

♄ SATURN.

Saturn is in nature cold and dry, in consequence of being so far removed from the heat of the sun, abounds in moist vapours, and is a melancholy, earthy, solitary, diurnal, masculine, malevolent planet: his effects, when lord of the ascendant, or principal ruler of a geniture, with all his qualities, are as follow:—He produces a middle stature, with a dark, swarthy, or pale complexion, small leering black eyes, lean face, broad forehead, lowering brow, thick nose and lips, his head stooping, large ears, broad shoulders, black or brown hair, thin beard, with small lean thighs and legs. If this planet be well dignified in the nativity, the native will be of an acute and penetrating imagination, reserved in conversation and austere in his conduct, very spare both in speaking and giving, grave in disputing, and patient

in labour, very anxious and solicitous to obtain the goods of fortune, constant in his attachments to wife or friend, but severe and cruel in prejudice or resentment against any one. But, if this planet should be ill posited at the time of birth, the native will be naturally heavy and lumpish, sordid, envious, covetous, mistrustful, cowardly, sluggish, outwardly dissembling, artful, false, stubborn, malicious, perpetually dissatisfied with himself, and all about him; and consequently of a most evil nature. When Saturn is oriental, the human stature will be shorter than usual, and, when occidental, thin, lean, and less hairy. If his latitude be north, the native will be hairy and corpulent; if without any latitude, he will be of large bones and muscles; and if meridional, fat, smooth, and fleshy: in his first station, strong and well favoured; and, in his second station, weak and ill-favoured. These remarks likewise hold good with respect to the other planets.

It is also to be remarked, that when Saturn is significator of travelling, he indicates long and laborious journeys, unfortunate adventures, and dangerous imprisonment. He is friendly to Jupiter, Sol, and Mercury; but at enmity with Mars, Venus, and the Moon.

It should also be remembered that this planet is of a destructive nature, and debilitated at times; for, whenever he or Mars rises at a birth, in a debilitated state, it is more than probable that the child dies that year, unless Jupiter or Venus interpose with their friendly influences strongly in the sign.

♃ JUPITER.

Jupiter is a diurnal masculine planet, temperately hot and moist, airy and sanguine. When he rules over a nativity, or is lord of the geniture, he gives an erect and tall stature, a handsome rosy complexion, oval visage, high forehead, large grey eyes, soft thick brown hair, a well-set comely body, short neck, large wide chest, strong and well-proportioned thighs and legs, with long feet; he is sober and manly in speech, and in his conversation grave and commanding, and will give most excellent manners and disposition to the native. If well dignified at the time of his birth, he will be in general faithful and prudent, honourably aspiring after noble actions, fair in his deal-

ings, desirous of serving all men, just, honest, and religious, kind and affectionate to his family and friends, charitable and liberal, wise and prudent, hating all mean and sordid actions. But, if Jupiter be debilitated and afflicted at the time of birth, he then indicates a profligate careless disposition, of mean abilities and shallow understanding; of no religious principle, addicted to evil company, easily persuaded to folly and extravagance, and a tyrant in his family. If this planet be eastward at the birth, the native will be more sanguine and ruddy, with larger eyes, and more corpulent. If occidental in a feminine geniture, it gives a most fair and lovely complexion to the female, her stature somewhat shorter, the hair light brown or approaching to flaxen, but thin round the temples and forehead.

When he is significator of journeys, he denotes pleasant travelling, good success, safety, health, and mirth.

He is friendly with Saturn, Sol, Venus, Mercury, and Luna, but at enmity with Mars.

♂ MARS.

Mars is a masculine, nocturnal, malevolent planet; in nature hot and dry, choleric and fiery: the lesser infortune, author of quarrels, war, and battle. When this planet presides at a birth, it renders a strong well-set body, of short stature, but large bones, rather lean than fat, a brown ruddy complexion, red, sandy, flaxen, or light brown hair, sharp hazel eyes, round face, bold countenance, active, and fearless. If well dignified, the native will be of a courageous disposition, without fear or danger; hazarding his life on all occasions; of no reason in war or contention; unwilling to submit to any superior, and will endeavour to triumph over his enemy, and yet be prudent in the management of his private concerns. If the planet be ill posited, and afflicted with cross aspects, the party will then grow up a trumpeter of his own fame and consequence, without decency or honesty, a lover of malicious quarrels and affrays, prone to wickedness and slaughter, and in danger of committing murder, of robbing on the highway, of becoming a thief, traitor, or incendiary; of a turbulent spirit, obscene, rash, inhuman, and treacherous, fearing neither God nor man, given up to every species of fraud, violence, cruelty, and

oppression. If the planet be oriental at the nativity, the native will be above the middle stature, very hairy, and of a clearer complexion. If occidental, the native will be short, of a more ruddy complexion, a small head, with yellow hair, and a dry constitution. He is friendly only with Venus, and at enmity with all the other planets. In journeys, he portends danger of robbery, loss of life, and all the other perils attendant on the traveller.

☾ THE MOON.

The Moon is feminine, nocturnal, cold, moist, and phlegmatic. Her influence, in itself, is neither fortunate nor unfortunate but as she happens to fall in with the configurations of the other planets, and is then either malevolent or otherwise, as those aspects happen to be; and under these circumstances she becomes the most powerful of all the heavenly bodies in her operations, by reason of her proximity to the earth and the swiftness of her motion, by which she receives and transmits to us the light and influence of all the superiors, by her configurations with them. When she has rule in a nativity, she produces a full stature, with fair and pale complexion, round face, grey eyes, lowering brow, very hairy short arms, thick hands and feet, smooth body, inclined to be fat, corpulent, and phlegmatic. If she be impeded of the sun at the time of birth, she leaves a blemish on or near the eye; if she be impeded in succedent houses, the blemish will be near the eye; but, if unfortunate in angles, and with nebulous fixed stars, the blemish will fall in the eye, and will affect the sight. If she be well placed or dignified at the nativity, the native will be of soft engaging manners and disposition, a lover of the polite arts, and of an ingenious imagination, fond of novelties, and given to travelling or rambling about the country; unstable, providing only for the present time, and careless of futurity; timorous, prodigal, and easily affrighted, but loving peace, and desiring to live free from the cares and anxieties of the world. If the native be brought up to a mechanical employment, he will be frequently tampering with a variety of different trades, but pursuing none of them long together. If the moon be unfortunate at the birth, the native will then be slothful, indolent, and of no forecast, given up to a drunken, disorderly,

beggarly life, hating labour, or any kind of business or employment. When oriental, she inclineth more to corpulence; but, when occidental, rather lean, awkward, and ill-formed.

She is in friendship with Jupiter, Sol, Venus, and Mercury, but at enmity with Saturn and Mars.

♀ VENUS.

Venus is a feminine planet, temperately cold and moist, nocturnal, the lesser fortune, author of mirth and conviviality, alluring to procreation and to the propagation of the species. When she ascends at a nativity, she gives a handsome but not tall stature; complexion fair and lovely, bright sparkling eyes, of a dark hazel or black, the face round, regular, smooth, and engaging; the hair bright brown, hazel, or chestnut, shining, and plentiful; the body regular and well proportioned, and of a neat, smart, and airy disposition; generally with dimples in the cheeks or chin, and often in both; the eye wandering, and naturally amorous; in motion light and nimble; in voice soft, sweet, and agreeable; inclined to amorous conversation and early arguments in love. If well dignified at the time of birth, the native will be of a quiet, even, and friendly disposition, naturally inclined to neatness, loving mirth and cheerfulness, and delighting in music; amorous and prone to venery, though truly virtuous, if a woman; yet she will be given to jealousy, even without cause. If this planet be weak and afflicted by cross aspects, then will the native be riotous, profligate, abandoned to evil company and lewd women, regardless of reputation or character, a frequenter of taverns, night-houses, and places of ill fame; delighting in all the incitements to incestuous and adulterous practices; in principle, a mere atheist, wholly given up to the brutal passions of unbridled and uncultivated nature. If Venus be oriental at the time, the stature will be tall and straight; but, if occidental, short and stooping, though comely and well favoured. If she be significator in a journey, and well dignified, she portends much mirth, pleasure, and success, and promises safety and good fortune by the way.

She is friendly with Jupiter, Mars, Mercury, and the sun and moon; but at enmity with Saturn.

☿ MERCURY.

Mercury is the least of all the planets; in nature cold, dry, and melancholy; but author of the most pointed wit, ingenuity, and invention. He is occasionally both masculine and feminine, and lucky or unlucky, as his position in the heavens may happen to be. When he is in conjunction with a masculine planet, he is masculine; when with a feminine planet, feminine; good and fortunate, when joined with the fortunes; but evil and mischievous, when in conjunction with malevolent aspects.

When he governs a nativity, he denotes a tall, straight, thin, spare body, narrow face, and deep forehead, long straight nose, eyes neither black nor grey, thin lips and chin, with but little beard; brown complexion, and hazel or chestnut-coloured hair; the arms, hands, and fingers, long and slender; and thighs, legs, and feet, the same. If orientally posited, the stature will be shorter, with sandy hair, and sanguine complexion, somewhat sunburnt; the limbs and joints large and well set, with small grey eyes. But, if occidental, the complexion will be quite sallow, lank body, small slender limbs, hollow eyes, of a red cast, and of a dry constitution. If Mercury be well dignified at the time of birth, the person will inherit a strong subtle imagination and retentive memory; likely to become an excellent orator and logician, arguing with much eloquence of speech, and with strong powers of persuasion;—is generally given to the attainment of all kinds of learning; an encourager of the liberal arts; of a sharp, witty, and pleasant conversation; of an unwearied fancy, and curious in the search of all natural and occult knowledge; with an inclination to travel or trade into foreign countries. If brought up in the mercantile line, will be ambitious of excelling in his merchandise, and will most times prove successful in obtaining wealth.

But, if he be evilly posited, or debilitated, then the native will betray a disposition to slander and abuse the character of every one, without distinction; he will be a boaster, a flatterer, a sycophant busybody, a tale-bearer given to propagate idle tales and false stories; pretending to all kinds of knowledge, though a mere idiot in his intellectual faculty, and incapable of acquiring any solid or sub-

stantial learning; apt to boast of great honesty, yet very addicted to mean and petty thievery.

He is friendly with all the planets except Mars.

☉ Sol.

The sun is in nature masculine, diurnal, and dry, but more temperate than Mars, and, if well dignified, is always found equivalent to one of the fortunes. When he presides at a birth, the native is generally of a large, bony, trong body, of a sallow sun-burnt complexion, large high forehead, with light or sandy curling hair, but inclined to be soon bald; a fine, full, piercing, hazel eye; and all the limbs straight and well-proportioned. If he be well dignified, the native will be of a noble, magnanimous, and generous disposition; high minded, but very humane; of a large and benevolent heart, affable, and courteous; in friendship faithful and sincere; in promises slow, but punctual. The solar man is not of many words; but, when he speaks, it is with confidence, and to the purpose: he is usually thoughtful, secret, and reserved; his deportment is stately and majestic; a lover of sumptuousness and magnificence; and possesses a mind far superior to any sordid, base, or dishonourable practices. If the sun be unfortunate, then will the native be born of a mean and loquacious disposition; proud and arrogant; disdaining all his inferiors, and a sycophant to his superiors; of shallow understanding and imperfect judgment; restless, troublesome, and domineering; of no gravity in words or soberness in actions; prone to mischievousness, austerity, uncharitableness, cruelty, and ill-nature.

He is friendly with Jupiter, Mars, Venus, Mercury, and the Moon, but is constantly at variance with Saturn.

☊ DRAGON'S HEAD, AND ☋ DRAGON'S TAIL.

The head of the Dragon is masculine, partaking of the nature both of Jupiter and Venus; but the Dragon's Tail is feminine, and of a directly opposite quality tothe head. These are neither signs nor constellations, but are only the nodes, or points wherein the ecliptic is intersected by the orbits of the planets, and particularly by that of the moon, making with it angles of five degrees and eighteen minutes.

One of these points looks northward, the moon beginning then to have a northern latitude; and the other points southward, where she commences her southern latitude. The head of the Dragon is considered of a benevolent nature, and almost equivalent to one of the fortunes, and, when in aspect with evil planets, is found to lessen their malignant effects in a great degree. But the Dragon's Tail will be always found of a most evil and unhappy tendency, not only tending to the malevolence of unfortunate aspects, when joined with them, but lessening considerably the beneficial influences of the fortunes, and other good aspects, whenever found in conjunction with them.

CIRCLE IV.—SECT. XII.

EXPLANATION OF SOME TECHNICAL WORDS AND TERMS OF ART, USED IN ASTROLOGY, WHICH EVERY STUDENT OUGHT WELL TO UNDERSTAND.

Application signifieth the approach of two planets together, either by conjunction or aspect, and is of three kinds: the first is when a planet swift in motion applies to one of a slower progress, which is termed a *direct* application; the second kind is formed by two retrograde planets, and this is termed a *retrograde* application; the third kind is occasioned by one planet going direct in motion, and meeting another planet that is retrograde; and these two last are deemed *evil* applications. Observe, the superior planets never apply to the inferior, but by a retrograde motion; whereas the inferior planets apply both ways.

Retrogradation implies an apparent motion in the planets, whereby they seem to go backwards in the ecliptic, and to move towards the antecedent signs, viz. from east to west, contrary to the succession of signs and degrees of the zodiac, as, out of ten degrees, into nine, eight, seven, &c. This is in appearance produced by the opposite motion of the earth to that of the planets.

Combustion.—A planet is said to be combust when situated within

eight degrees, thirty minutes, of the body of the sun, either before or after him.

Cazimi, is when a planet is situated in the heart of the sun, and is only seventeen minutes before or after the sun. All authors agree that a planet in Cazimi is fortified thereby, and is of greater efficacy; whereas a planet combust is of a malignant nature.

Sun's Beams.—A planet is always considered under the sun's beams, until he is fully elongated fifteen degrees before and after his body.

Void of course, is when a planet is separated from the body or aspect of another planet, and does not during its continuance in that sign form any aspect with any other. This most usually happens with the moon; and in practice it is observed, that if the significator of the thing propounded be void of course, the business under contemplation will not succeed, nor be attended with any satisfactory or pleasing consequences.

Besieging, signifies a planet situated between the bodies of the two malevolent planets, Saturn and Mars.

Increasing in light, is when a planet is departing from the sun, or the sun from a planet; thus, the moon at her greatest distance from the sun appears with the greatest degree of light, having her whole orb illuminated.

Separation, is when two planets have been lately in partile conjunction or aspect, and are just separated from it. The exact knowledge of every degree of the separations of these aspects is of the utmost consequence in giving judgment upon various important occasions.

Frustration, is when a swift or light planet approaches to an aspect with one more slow and ponderous, but, before it can approach near enough to form that aspect, the weighty planet is joined to some other, by which the first aspect is frustrated.

Refranation, is when a planet, in direct motion, applies to an aspect or conjunction with another planet, but, before they can meet, becomes retrograde, and thus refrains to form the aspect expected.

Translation of light and virtue, is when a lighter planet separates from a weighty one, and joins with another more ponderous, and is

effected in this manner: let Saturn be placed in sixteen degrees of Aries, Jupiter in nine degrees, and Mars in ten degrees of the same sign; here Mars separates from a conjunction with Jupiter, and translates the light and virtue of that planet to Saturn, to whom he next applies. The effect of this in practice will be, that, if a matter or thing be promised by Saturn, then whoever was represented by Mars shall procure all the assistance that the benevolent planet Jupiter could possibly bestow, and translate it to Saturn, whereby the business in hand would be the better effected, and the more happily concluded.

Reception, is when two planets that are significators in any question or nativity are posited in each other's dignities, as the sun in Aries, and Mars in Leo, which is a reception by houses, and is deemed the most powerful and efficacious of all receptions. But reception may be by exchange of exaltation, or triplicity, as Jupiter in Aries, and the sun in Cancer, is a reception by exaltation; so Venus in Aries, and the sun in Taurus, is a reception by triplicity, if the question or nativity happen by day. The use of these positions in practice is considerable; for, suppose the event of any question required be denied by the aspects, or the significators be in no aspect with each other, or it is doubtful what may happen from a quartile or opposition of the significators; yet, if the principal significators be found in mutual reception, the thing desired will shortly come to pass, and probably to the satisfaction and content of all the parties concerned.

Peregrine, is when a planet is situated in a sign, or in such certain degrees of a sign, where it has no essential dignities, either by house, exaltation, or triplicity. In all questions of theft it is very material to know the peregrine planet; for it has been uniformly found by every regular professor of this science, that the thief may almost constantly be discovered by the peregrine planet posited in an angle, or in the second house.

Oriental and Occidental.—A planet, when oriental, rises before the sun; and, when occidental, sets after him, and is seen above the horizon after the sun is down; consequently, when a planet is oriental, it is posited in the east, and, when occidental, in the west.

Direction, is when a planet moves according to the succession of the signs, from west to east, or from ♈ to ♉, from ♉ to ♊; and out of five degrees, to six, seven, eight, and so forward. Direction is also a calculation, whereby to find the time of any accident or remarkable event, that will happen to a person who propounds a question, or has his nativity cast. For instance, a person inquires how long he may live, by the course of the planets at the time of birth: having established the **sun, moon**, or ascendant, as significators of life, and **Mars** or **Saturn** as promittors, or portentors of death, the direction is a calculation of the length of time in which the significators will be in meeting the promittor, and this resolves the question.

Swift of Course, is when a planet moves farther than his mean motion in twenty-four hours, and he is slow of course when he moves less than his mean motion in the same portion of time.

Declination, is the distance a planet swerves either north or south, from the equator or equinoctial line, in his circuit through the twelve signs of the zodiac.

Right Ascension, is the number of degrees and minutes of the equinoctial line, reckoned from the beginning of **Aries**, and come to the meridian with the **sun, moon, star**, or **planet**, or any portion of the ecliptic.

Oblique ascension, is the degree and minute of the equinoctial line, that comes to, or rises with, the degree of longitude of any star or planet in the horizon; or it is the degree of the equinoctial line that comes to the horizon with any star or planet in an oblique sphere.

Oblique descension, is the degree of the equinoctial line that sets in the horizon, with the degree of longitude of any star or planet in an oblique sphere, making an oblique angle with the horizon.

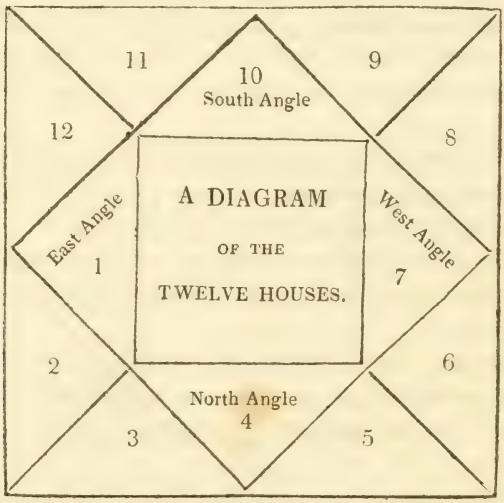
Ascensional difference, is the distinction between the right and oblique ascension of any star or planet, reckoned in the equator.

Circles of position, are circles passing through the common intersections of the horizon and meridian, and through any degrees of the ecliptic, or the centre of any star or other point in the heavens, and are used for finding the situation or position of any star or planet.

Horoscope, is a figure or scheme of the twelve houses of heaven,

wherein the planets and positions of the heavens are collected for any given time, either for the purpose of calculating nativities, or answering horary questions. It also signifies the degree or point of the heavens rising above the eastern point of the horizon at any time required.

ILLUSTRATION, No. XXXV.



CIRCLE IV.—SECT. XIII.

FIGURE OF THE HOROSCOPE, OR TWELVE HOUSES OF HEAVEN.

These twelve houses are each distinguished by their respective figures, and are either angular, succedent, or cadent. The angular houses are four, called the ascendant, mid-heaven or medium-cœli, the seventh house, and the fourth or bottom of the heaven; these are deemed the most powerful and most fortunate houses. The succedent houses are the eleventh, eighth, and fifth, and are ranked in force and virtue to the angles. The third class, or cadent house, is the third, twelfth, ninth, and sixth; and is considered of the least efficacy of them all.

ILLUSTRATION, No. XXXVI.

CIRCLE IV.—SECT. XIV.

DIRECTIONS FOR ERECTING A FIGURE OF THE HEAVENS, AND PLACING THE PLANETS IN THE HOROSCOPE.

AUTHORS differ in opinion with respect to the division of the circle of the heavens; but the method of dividing it by oblique ascension, as recommended by Ptolemy, and followed by Placidus, is the most rational and correct way, and is now universally adopted.

The best way is to erect a figure by the globe, but for those who are not in the possession of one, or who do not understand its use, we shall explain the usual method of doing it, by a table of houses, calculated for the latitude of London.

In erecting a figure of the heavens for any nativity, question, &c. these three following things are to be attended to:—

First, the year, month, day of the week, and the hour and minute of that day, either at the birth of a child, or a question propounded. Secondly, to observe, in an ephemeris of the same year and day, the true place of the sun, moon, and planets (which are given for noon that day); and, thirdly, note what hour and minute in the table of houses answer, or stand on the left hand, against the degree of that sign the sun was in on that day at 12 o'clock: so, by looking in

those tables for the time answering to the sun's place, and adding that to the time of the day when the question was proposed, you have your figure.

EXAMPLE.

We would erect a figure of the heavens for Saturday, August the 28th, 1824, at nine hours, thirty minutes, a. m. that is, half-past nine o'clock in the morning. To do this, I refer to the first column on the right hand side of the ephemeris for August, and opposite the 28th day of the month, in the second column, which has ☉'s longitude printed at the top, I find 5, 4, 43, with the sign ♍ prefixed at the side of the first row of figures. This indicates that the sun, at 12 o'clock that day, is in 5 degrees, 4 minutes, and 43 seconds of the sign ♍; but the minutes, when less than thirty, may be rejected without any material error; and, when more than thirty, may have as many minutes added to them as will make them up a degree. We therefore turn to the table of houses, and in the page entitled ☉ in ♍, we look for the column that has the sign ♍ at the top, which is the third; we seek for 5 degrees, and in the column of the left side of it, under the title *time from noon*, we find it even with 5 degrees, 10 hours, 27 min. The hours and minutes thus found are to be added to the time or hour of the day when the figure is to be erected; unless it be exactly at noon, in which case, the places of the sun, planets, and signs are to be set down exactly as they are found in the ephemeris and table of houses; but the present figure being to be erected 2 hours and 30 minutes before 12 o'clock, we must add this time, reckoning from noon the preceding day, to the above 10 hours, 27 min., and, upon these two sums being added together, making above 24 hours, we subtract 24 from it, and the remainder will give the degrees of each of the 12 signs, as then posited upon the cusps of the horoscope; thus—

	Hours	Min.
Time answering to 5 degrees of ♍ .	10	27
Time from noon the preceding day .	21	30
Added together makes .	31	57
Subtract . . .	24	0
	7	57

Which must be done in every figure, if, after addition, it makes *more* than 24 hours; but if *less* than 24, take the amount, which in this case, after subtraction, is 7 hours, 57 min.; and enter the table of houses in the column under the title *time from noon* with this remainder; but, not finding 7 hours, 57 min., we look for the nearest to it, which is 7 hours, 56 min., and in a line with this in the next column, on the right hand, we find 27, and, looking at the top of the column, we see it entered 10th house, ♋, signifying that ♋ must be placed on the cusp of the 10th house, with 27 degrees affixed to it. This done, we must refer to the next column in rotation on the right hand, and in the same line with the 27th degree of ♋, we find 1 deg. 42 min., and, looking up the column as before, we find ♏ placed beneath ☊, and 11th house at top; which signifies that 1 deg. 42 min. of ♏, must be placed on the 11th house. We follow the same rule with the next column, when we find 29 deg. 14 min., and, looking to the top, we find ♏ 12; we accordingly place 29 deg. 14 min. on the cusp of the 12th house. We then look to the next column, when we find 20 deg. 26 min., and at the top the word *ascendant* with the sign ♎ affixed, which signifies that 20 deg. 26 min. of ♎ must occupy the first house or ascendant, which we place accordingly. We then look to the next column, and, even with the preceding figures, we find 16 deg. 36 min. We then look up the column, and find ♏ placed underneath ♎, and 2d house at top. We accordingly place ♏ 16 deg. 36 min. on the cusp of the 2d house. This done, we refer to the last column, and even with the former numbers find 19, 14, and, looking up the column as before, find ♐ placed beneath ♏, with 3d house at top, which indicates that 19 deg. 14 min. of ♐ must be placed on the cusp of the 3d house. Thus the six oriental houses are obtained, with the degrees of each sign then rising upon them: but here the learner must particularly note, that the last six signs are always opposite to the first six, as follows:—

Houses	Opposite		Signs	Opposite
1st	is the 7th	to	♋	♑
2d	8th		♈	♒
3d	9th		♏	♌

4th is the	10th	to	♈	is ♎
5th	11th		♉	♏
6th	12th		♊	♐

Thus the 10th house is opposite to the 4th, and the 4th to the 10th, the 11th to the 5th, and the 5th to the 11th, and so of the rest; the use of which is, that if on the cusp or the 10th house you find the sign ♋, then on the cusp of the 4th house you must place he sign ♑, and whatever degree and minute the sign ♋ possesses the cusp of the 10th house, the same degree and minute of the sign ♑ must be placed on the cusp of the 4th house. The same rule must be observed with respect to all the other houses and signs, which is universal, and always holds true. For example, we shall here subjoin them as the several signs oppose each other in this figure, as follows :—

	Deg.	Min.		Houses	Deg.	Min.	
On the cusp of the 10th	is 27	0	♋	opposite 4th	27	0	♑
on the 11th	1	42	♌	5	1	42	♒
on the 12th	29	14	♌	6	29	14	♒
on the 1st	20	26	♎	7	20	26	♈
on the 2d	16	36	♌	8	16	36	♉
on the 3d	19	14	♐	9	19	14	♊

And thus are the twelve houses completely occupied with the twelve signs of the zodiac, with the degrees ascending at the precise time of erecting the figure.

Having so far succeeded, the next thing is to place the **sun, moon,** and planets in the figure, agreeably to their position at this time in the heavens, and this is to be done by the help of the right hand page of the ephemeris, of which White's will be found the best. In this ephemeris their places are calculated for noon every day; but, as this figure is to be erected for 2 hours 30 minutes before noon, we observe how far they have moved from noon on the preceding day, as follows :—

	Deg.	Min.	Sec.	
Sun's place at noon, August 28 .	5	3	43	♌
—— on the — 27 . .	4	5	41	♌
	0	58	2	

Which shows his motion to have been 58 min. 2 sec. in the 24 hours. We therefore say, by the rule of proportion, if 24 hours give 58 min. 2 sec., what will 1 hour give? It gives near two and a half minutes; consequently, 2 hours 30 min. will give near 6¼ min. This 6 min. taken from 5 deg. 3 min. 43 sec. (as being before noon) leaves for the sun's place 4 deg. 58 min. of the sign ♍. On the above day you find the moon's place at noon to be ♎ 29 deg. 19 min., and on the day before (viz. the 27th) ♎ 14 deg. 56 min., which shows her daily motion to be 14 deg. 23 min., which makes her hourly motion about 36 min., and her place will be found to be 27 deg. 49 min. of the sign ♎; the same day you find Saturn's place to be 7 deg. 25 min. of ♊, and, as he moves 3 min. a day, or about 8 sec. per hour, his true place will be about 7 deg. 24 min. of ♊ on the same day. Jupiter will be found to be in 2 deg. 14 min. of the sign ♌, and is found to move 13 min. per day; consequently, its place will be about 2 deg. 13 min. of ♌. On the above day you find Mars in 12 deg. 53 min. of the sign ♏, which moves at the rate of 39 min. daily, and will be in about 12 deg. 49 min. of ♏. Venus is in 13 deg. 17 min. of ♍ on that day at noon, and is found to have moved 1 deg. 15 min. since noon on the preceding day, or about 3 min. an hour; therefore her true place will be found to be 13 deg. 9 min of ♏. Mercury's place at noon is 0 deg. 13 min. of ♎, and is found to move 1 deg. 19 min. per day, or rather more than 3 min. per hour, and his place will be about 4 min. of ♎.

The planets being thus entered, we next refer to the top of the right-hand page of the ephemeris for the column entitled the moon's node, which is called the dragon's head, and we find on the 25th day of the month it is in 6 deg. 31 min. of ♑; but, as it moves backward about 3 min. per day, I deduct 9 min. to bring it to the 28th of August, and its place will then be 6 deg. 22 min. of ♑. We therefore enter it in the 3d house under the sign ♑, and, as the place of the dragon's tail is always opposite to the dragon's head, we place it with the same degrees on the opposite sign, which in this figure falls on the 9th house, as being opposite to the third.

This figure is now complete, except putting in the part of fortune,

which is the distance of the moon's ☽ place from the sun's ☉* added to the ascendant. There are many methods of taking it, but the usual one is as follows:—Add the ascendant to the moon's ☽ place, and from their sum subtract the sun's ☉ place, and the remainder will be the place of fortune. Example:—

	Signs	Deg.	Min.
The ascendant is in 20 deg. 26 min. of ♎ or	6	20	26
The moon's ☽ place in 27 deg. 49 min. of ♎ or	6	27	49
Their sum . .	13	18	15
The sun's ☉ place in 4 deg. 58 min. of ♏ or	5	4	58
Gives the place of the part of fortune	8	13	17

Which signifies 8 signs, 13 deg. 17 min., that is 13 deg. 17 min. of the sign ♐. When subtraction cannot be made, 12 signs must be added.

PREDICTION OF THE CELEBRATED WILLIAM LILY, RELATIVE TO THE FRENCH NATION.

THIS celebrated astrologer thus prophesied of the French nation in the year 1626:—"And it shall come to pass, when the king and people of France have committed *an act of great and flagrant treachery* towards this land, that the Lord shall avenge his faithful people with vengeance a hundred fold. For he shall send an angel of dissension among the perfidious Gauls; they shall massacre each other for years, and prey upon their own flesh. *The king shall seek an asylum he shall not find*, and his desolate family shall beg their bread *of their ancient enemies.*"

It scarcely need be hinted, how plainly this prediction has been in every part verified.

* So far as the SUN is from the ascendant, so far is the moon from the part of fortune.

CIRCLE IV.—SECT. XV.

NEW TABLES OF HOUSES,

For the Latitude of 51 *Degrees,* 32 *Minutes.*

Calculated expressly for the present Occasion.

☉ in ♈.									☉ in ♉.								
Time from Noon.		10 ♈	11 ♉	12 ♊	Ascen. ♋		2 ♌	3 ♍	Time from Noon.		10 ♉	11 ♊	12 ♋	Ascen. ♌		2 ♍	3 ♍
H.	M.	gr	gr	gr	Gr.	M.	gr	gr	H.	M.	gr	gr	gr	Gr.	M.	gr	gr
0	0	0	9	22	26	42	12	3	1	52	0	9	17	16	31	4	28
0	4	1	10	23	27	23	13	3	1	55	1	10	18	17	11	5	29
0	7	2	11	24	28	2	14	4	1	59	2	11	19	17	51	6	♎
0	11	3	12	25	28	48	15	5	2	3	3	12	19	18	31	7	1
0	15	4	13	25	29	21	15	6	2	7	4	13	20	19	12	8	2
0	18	5	14	26	0	♌ 1	16	7	2	11	5	14	21	19	52	9	2
0	22	6	15	27	0	40	17	8	2	15	6	15	22	20	32	9	3
0	26	7	16	28	1	20	18	8	2	19	7	16	22	21	13	10	4
0	29	8	17	29	2	0	18	9	2	23	8	17	23	21	54	11	5
0	33	9	18	♋	2	39	19	10	2	26	9	18	24	22	35	11	6
0	37	10	19	1	3	19	20	11	2	30	10	19	25	23	16	12	7
0	40	11	20	1	3	59	20	12	2	34	11	20	25	23	57	13	8
0	44	12	22	2	4	38	21	13	2	38	12	21	26	24	38	14	9
0	48	13	23	3	5	17	22	14	2	42	13	22	27	25	19	14	10
0	51	14	24	4	5	57	23	15	2	46	14	23	28	26	0	15	11
0	55	15	25	5	6	36	23	15	2	50	15	24	29	26	42	16	12
0	59	16	26	6	7	15	24	16	2	54	16	25	29	27	24	17	12
1	3	17	27	6	7	55	25	17	2	58	17	26	♌	28	6	18	13
1	6	18	28	7	8	35	26	18	3	2	18	26	1	28	47	18	14
1	10	19	29	8	9	14	26	19	3	6	19	27	2	29	30	19	15
1	14	20	♊	9	9	53	27	19	3	10	20	28	3	0	♍ 13	20	16
1	18	21	1	10	10	34	28	20	3	14	21	29	3	0	55	21	17
1	21	22	2	10	11	12	28	21	3	18	22	♋	4	1	37	22	18
1	25	23	3	11	11	52	29	22	3	22	23	1	5	2	20	22	19
1	29	24	4	12	12	32	♍	23	3	26	24	2	6	3	2	23	20
1	33	25	5	13	13	52	1	24	3	31	25	3	7	3	46	24	21
1	36	26	6	14	13	12	1	25	3	35	26	4	7	4	29	25	22
1	40	27	7	14	14	32	2	25	3	39	27	5	8	5	12	26	23
1	44	28	7	15	15	12	3	26	3	43	28	6	9	5	55	27	24
1	48	29	8	16	15	51	4	27	3	47	29	7	10	6	39	27	25
1	52	30	9	17	16	31	4	28	3	51	30	8	11	7	22	28	25

NEW TABLES OF HOUSES,

For the Latitude of 51 *Degrees*, 32 *Minutes.*

☉ in ♊.									☉ in ♋.								
Time from Noon.		10 ♊	11 ♋	12 ♌	Ascen. ♍		2 ♎	3 ♏	Time from Noon.		10 ♋	11 ♌	12 ♍	Ascen. ♊		2 ♏	3 ♐
H.	M.	gr	gr	gr	gr.	m.	gr	gr	H.	M.	gr	gr	gr	gr.	m.	gr	gr
3	51	0	8	11	7	22	28	25	6	0	0	6	6	0	0	24	24
3	55	1	9	12	8	6	29	26	6	4	1	7	7	0	47	25	25
4	0	2	10	12	8	50	♎	27	6	9	2	8	8	1	33	26	26
4	4	3	10	13	9	34	1	28	6	13	3	9	9	2	19	27	27
4	8	4	11	14	10	18	2	29	6	17	4	10	10	3	5	27	28
4	12	5	12	15	11	3	2	♏	6	22	5	11	10	3	51	28	29
4	16	6	13	16	11	47	3	1	6	26	6	12	11	4	27	29	♐
4	21	7	14	17	12	31	4	2	6	31	7	13	12	5	23	♏	1
4	25	8	15	17	13	16	5	3	6	35	8	14	13	6	9	1	2
4	29	9	16	18	14	1	6	4	6	39	9	15	14	6	55	2	3
4	33	10	17	19	14	46	7	5	6	41	10	16	15	7	40	2	4
4	38	11	18	20	15	31	8	6	6	48	11	16	16	8	26	3	4
4	42	12	19	21	16	16	8	7	6	52	12	17	16	9	12	4	5
4	46	13	20	21	17	1	9	8	6	57	13	18	17	9	57	5	6
4	51	14	21	22	17	46	10	9	7	1	14	19	18	10	41	6	7
4	55	15	22	23	18	31	11	10	7	5	15	20	19	11	28	7	8
4	59	16	23	24	19	17	12	11	7	9	16	21	20	12	14	8	9
5	3	17	24	25	20	4	13	12	7	14	17	22	21	12	59	8	10
5	8	18	25	26	20	49	14	13	7	18	18	23	22	13	45	9	11
5	12	19	25	27	21	35	14	14	7	22	19	24	22	14	30	10	12
5	16	20	26	28	22	20	15	14	7	27	20	25	23	15	14	11	13
5	21	21	27	28	23	6	16	15	7	31	21	26	24	15	59	12	14
5	25	22	28	29	23	51	17	16	7	35	22	27	25	16	44	13	15
5	29	23	29	♍	24	37	18	17	7	39	23	28	26	17	29	13	16
5	34	24	♌	1	25	25	19	18	7	44	24	29	27	18	14	14	17
5	38	25	1	2	26	9	20	19	7	48	25	♍	28	18	58	15	18
5	43	26	2	3	26	55	20	20	7	51	26	1	28	19	42	16	19
5	47	27	3	4	27	41	21	21	7	56	27	2	29	20	26	17	20
5	51	28	4	4	28	27	22	22	8	0	28	3	♎	21	10	18	20
5	56	29	5	5	29	13	23	23	8	5	29	4	1	21	54	18	21
6	0	30	6	6	30	0	24	24	8	9	30	5	2	22	38	19	22

NEW TABLES OF HOUSES,

For the Latitude of 51 *Degrees*, 32 *Minutes.*

☉ in ♌.									☉ in ♍.								
Time from Noon.		10 ♌	11 ♍	12 ♎	Ascen. ♎		2 ♏	3 ♐	Time from Noon.		10 ♍	11 ♎	12 ♎	Ascen. ♏		2 ♐	2 ♑
H.	M.	gr	gr	gr	gr.	m.	gr	gr	H.	M.	gr	gr	gr	gr.	m.	gr	gr
8	9	0	5	2	22	38	19	22	10	8	0	2	26	13	30	13	20
8	13	1	5	3	23	22	20	23	10	12	1	3	26	14	9	14	21
8	17	2	6	3	24	5	21	24	10	16	2	4	27	14	49	15	22
8	21	3	7	4	24	48	22	25	10	20	3	5	28	15	29	16	23
8	25	4	8	5	25	32	23	26	10	24	4	5	29	16	9	16	24
8	29	5	9	6	26	16	23	27	10	28	5	6	29	16	48	17	25
8	34	6	10	7	26	58	24	28	10	31	6	7	♏	17	28	18	26
8	38	7	11	8	27	42	25	29	10	35	7	8	1	18	9	19	27
8	42	8	12	8	28	23	26	♑	10	39	8	9	2	18	48	20	28
8	46	9	13	9	29	6	27	1	10	42	9	10	2	19	28	20	29
8	50	10	14	10	29	48	27	2	10	46	10	11	3	20	8	21	♒
8	54	11	15	11	0	♏ 30	28	3	10	50	11	11	4	20	48	22	1
8	58	12	16	12	1	13	29	4	10	54	12	12	4	21	26	23	2
9	2	13	17	12	1	55	♐	4	10	57	13	13	5	22	5	24	3
9	6	14	18	13	2	36	1	5	11	1	14	14	6	22	45	24	4
9	10	15	18	14	3	18	2	6	11	5	15	15	7	23	24	25	5
9	14	16	19	15	4	0	2	7	11	9	16	16	7	24	4	26	6
9	18	17	20	16	4	41	3	8	11	12	17	17	8	24	43	27	8
9	22	18	21	16	5	21	4	9	11	16	18	17	9	25	23	28	9
9	26	19	22	17	6	4	5	10	11	20	19	18	10	26	1	29	10
9	30	20	23	18	6	45	5	11	11	23	20	19	10	26	41	♑	11
9	34	21	24	19	7	26	6	12	11	27	21	20	11	27	22	0	12
9	38	22	25	19	8	6	7	13	11	31	22	21	12	28	1	1	13
9	41	23	26	20	8	47	8	14	11	34	23	22	13	28	40	2	14
9	45	24	27	21	9	28	9	15	11	38	24	23	13	29	20	3	15
9	49	25	28	22	10	8	9	16	11	42	25	23	14	29	59	4	16
9	53	26	28	23	10	48	10	17	11	45	26	24	15	0	♐ 39	5	17
9	57	27	29	23	11	29	11	18	11	49	27	25	15	1	19	5	18
10	1	28	♎	24	12	9	12	19	11	53	28	26	16	2	8	6	19
10	5	29	1	25	12	50	12	20	11	56	29	26	17	2	39	7	20
10	8	30	2	26	13	30	13	20	12	0	30	27	17	3	10	8	21

NEW TABLES OF HOUSES,

For the Latitude of 51 *Degrees,* 32 *Minutes.*

☉ in ♎									☉ in ♏								
Time from Noon.		10 ♎	11 ♎	12 ♏	Ascen. ♐		2 ♑	3 ♒	Time from Noon.		10 ♏	11 ♏	12 ♐	Ascen. ♐		2 ♒	3 ♓
H.	M.	gr	gr	gr	gr.	m.	gr	gr	H.	M.	gr	gr	gr	gr.	m.	gr	gr
12	0	0	27	17	3	19	8	21	13	51	0	22	10	25	15	10	27
12	4	1	28	18	3	59	9	22	13	55	1	23	11	26	5	11	28
12	7	2	29	19	4	49	10	24	13	59	2	24	11	26	50	12	♈
12	11	3	♏	20	5	20	11	25	14	3	3	25	12	27	47	14	1
12	15	4	1	20	6	2	12	26	14	7	4	26	13	28	39	15	2
12	18	5	1	21	6	43	13	27	14	11	5	26	14	29	31	16	4
12	22	6	2	22	7	24	14	28	14	15	6	27	15	0	♑ 24	18	5
12	26	7	3	23	8	5	15	29	14	19	7	28	15	1	18	19	6
12	29	8	4	23	8	46	16	♓	14	22	8	29	16	2	13	20	8
12	33	9	5	24	9	28	17	2	14	26	9	♐	17	3	10	22	9
12	37	10	6	25	10	10	18	3	14	30	10	1	18	4	6	23	10
12	40	11	6	25	10	52	19	4	14	34	11	2	19	5	3	25	11
12	44	12	7	26	11	35	20	5	14	38	12	2	20	6	1	26	13
12	48	13	8	27	12	18	21	6	14	42	13	3	20	7	0	28	14
12	51	14	9	28	12	59	22	7	14	46	14	4	21	8	0	29	15
12	55	15	10	28	13	43	23	9	14	50	15	5	22	9	2	♓	17
12	59	16	11	29	14	26	24	10	14	54	16	6	23	10	5	3	18
13	3	17	11	♐	15	10	25	11	14	58	17	7	24	11	9	4	19
13	6	18	12	1	15	54	26	12	15	2	18	8	25	12	14	6	21
13	10	19	13	1	16	39	27	13	15	6	19	9	26	13	21	8	22
13	14	20	14	2	17	23	28	15	15	10	20	9	27	14	29	9	23
13	18	21	15	3	18	8	29	16	15	14	21	10	27	15	37	11	24
13	21	22	16	4	18	54	♓	17	15	18	22	11	28	16	46	13	26
13	25	23	16	4	19	39	1	18	15	22	23	12	29	17	58	14	27
13	29	24	17	5	20	26	2	20	15	26	24	13	♑	19	11	16	28
13	33	25	18	6	21	14	4	21	15	31	25	14	1	20	27	17	29
13	36	26	19	7	22	1	5	22	15	35	26	15	2	21	43	19	♉
13	40	27	20	7	22	49	6	23	15	39	27	16	3	22	3	21	2
13	44	28	21	8	23	37	7	25	15	43	28	17	4	24	24	22	3
13	48	29	21	9	24	26	8	26	15	47	29	18	5	25	46	24	5
13	52	30	22	10	25	15	10	27	15	51	30	18	6	27	10	26	6

NEW TABLES OF HOUSES,

For the Latitude of 51 *Degrees,* 32 *Minutes.*

☉ in ♐									☉ in ♍								
Time from Noon.		10 ♐	11 ♐	12 ♍	Ascen. ♌		2 ♐	3 ♉	Time from Noon.		10 ♍	11 ♍	12 ♎	Ascen. ♈		2 ♉	3 ♊
H.	M.	gr	gr	gr	gr.	m.	gr	gr	H.	M.	gr	gr	gr	gr.	m.	gr	gr
15	51	0	18	6	27	10	26	6	18	0	0	18	13	0	0	17	11
15	55	1	19	7	28	37	28	7	18	4	1	20	14	2	37	19	13
16	0	2	20	8	0	6	♈	9	18	9	2	21	16	5	19	20	14
16	4	3	21	9	1	37	1	10	18	13	3	22	17	7	55	22	15
16	8	4	22	10	3	11	3	11	18	17	4	23	19	10	29	23	16
16	12	5	23	11	4	48	5	12	18	22	5	24	20	13	2	25	17
16	16	6	24	12	6	27	7	14	18	26	6	25	22	15	37	26	18
16	21	7	25	13	8	8	9	15	18	30	7	26	23	18	7	28	19
16	25	8	26	14	9	52	11	16	18	35	8	27	25	20	35	29	20
16	29	9	27	16	11	40	12	17	18	39	9	29	27	23	0	♊	21
16	33	10	28	17	12	30	14	18	18	44	10	♎	29	25	22	1	22
16	38	11	29	18	15	20	16	20	18	48	11	1	♐	27	43	2	23
16	42	12	♑	19	17	16	18	21	18	52	12	2	2	0	♉ 0	4	24
16	46	13	1	20	19	15	20	22	18	57	13	3	3	2	16	5	25
16	51	14	2	21	21	17	21	23	19	1	14	4	5	4	27	6	26
16	55	15	3	22	23	24	23	25	19	5	15	6	7	6	33	8	27
16	59	16	4	24	25	32	25	26	19	9	16	7	9	8	39	9	28
17	4	17	5	25	27	44	27	27	19	14	17	8	10	10	43	10	29
17	8	18	6	26	29	58	28	28	19	18	18	9	12	12	42	11	♋
17	11	19	7	27	2	♐ 17	♉	29	19	22	19	10	14	14	40	12	1
17	16	20	8	29	4	38	2	♊	19	27	20	12	16	16	31	13	2
17	20	21	9	♎	7	0	3	1	19	31	21	13	18	18	20	14	3
17	25	22	10	1	9	24	5	2	19	35	22	14	19	20	7	16	4
17	30	23	11	3	11	53	7	3	19	39	23	15	21	21	52	17	5
17	34	24	12	4	14	23	8	5	19	44	24	16	23	23	33	18	6
17	38	25	13	5	16	59	10	6	19	48	25	18	25	25	13	19	7
17	43	26	14	7	19	32	11	7	19	52	26	19	27	26	49	20	8
17	47	27	15	8	22	5	13	8	19	56	27	20	28	28	22	21	9
17	51	28	16	10	24	39	14	9	20	0	28	21	♈	29	53	22	10
17	56	29	17	11	27	20	16	10	20	5	29	23	2	1	♊ 23	23	11
18	0	30	18	13	30	0	17	11	20	9	30	24	4	2	50	24	12

NEW TABLES OF HOUSES,

For the Latitude of 51 *degrees,* 32 *Minutes.*

☉ in ♒.									☉ in ♓.								
Time from Noon.		10 ♒	11 ♒	12 ♈	Ascen. ♊		2 ♊	3 ♋	Time from Noon.		10 ♓	11 ♈	12 ♉	Ascen. ♋		2 ♋	3 ♌
H.	M.	gr	gr	gr	gr.	m.	gr	gr	H.	M.	gr	gr	gr	gr.	m.	gr	gr
20	9	0	24	4	2	50	24	12	22	8	0	3	20	4	45	20	8
20	13	1	25	6	4	14	25	12	22	12	1	4	21	5	35	21	8
20	17	2	27	7	5	37	26	13	22	16	2	6	23	6	23	22	9
20	21	3	28	9	6	58	27	14	22	20	3	7	24	7	12	23	10
20	25	4	29	11	8	17	28	15	22	24	4	8	25	8	0	23	11
20	29	5	♓	13	9	33	29	16	22	27	5	9	26	8	48	24	12
20	34	6	2	14	10	49	♋	17	22	31	6	10	28	9	35	25	13
20	38	7	3	16	12	3	1	18	22	35	7	12	29	10	22	26	14
20	42	8	4	18	13	14	2	19	22	39	8	13	♊	11	7	26	14
20	46	9	6	19	14	24	3	20	22	42	9	14	1	11	52	27	15
20	50	10	7	21	15	32	3	21	22	46	10	15	2	12	37	28	16
20	54	11	8	23	16	40	4	21	22	50	11	17	3	13	28	29	17
20	58	12	9	24	17	46	5	22	22	54	12	18	4	14	7	29	18
21	2	13	11	26	18	51	6	23	22	57	13	19	5	14	52	♌	19
21	6	14	12	28	19	56	7	24	23	1	14	20	6	15	35	1	19
21	10	15	13	29	20	58	8	25	23	5	15	21	7	16	17	2	20
21	14	16	15	♉	22	0	9	26	23	9	16	23	8	17	1	2	21
21	18	17	16	2	23	0	10	27	23	12	17	24	9	17	44	3	22
21	22	18	17	4	23	59	10	28	23	16	18	25	10	18	26	4	23
21	26	19	19	5	24	58	11	28	23	20	19	26	11	19	9	5	24
21	30	20	20	7	25	55	12	29	23	23	20	27	12	19	52	5	24
21	34	21	22	8	26	51	13	♌	23	27	21	29	13	20	32	6	25
21	38	22	23	10	27	47	14	1	23	31	22	♉	14	21	14	7	26
21	41	23	24	11	28	41	15	2	23	34	23	1	15	21	56	7	27
21	45	24	25	13	29	36	15	3	23	38	24	2	16	22	37	8	28
21	49	25	26	14	0	♋	29	16	4	23	42	25	3	17	23	18	9	28
21	53	26	28	15	1	22	17	4	23	45	26	4	18	23	59	9	29
21	57	27	29	16	2	14	18	5	23	49	27	5	19	24	39	10	♍
22	1	28	♈	18	3	4	19	6	23	53	28	6	20	25	21	11	1
22	5	29	2	19	3	56	19	7	23	56	29	8	21	26	2	12	2
22	8	30	3	20	4	45	20	8	24	0	30	9	22	26	42	12	3

A TABLE

For finding the hourly Motion of the Moon, and thereby her true Place at any Time of the Day.

H°.	11 46 d. m.	11 56 d. m.	12 6 d. m.	12 16 d. m.	12 26 d. m.	12 36 d. m.
1	0 29	0 30	0 30	0 1	0 31	0 31
2	0 59	1 0	1 0	1 30	1 2	1 3
3	1 28	1 30	1 31	1 32	1 33	1 35
4	1 58	1 59	2 1	2 3	2 4	2 6
5	2 27	2 29	2 31	2 84	2 35	2 37
6	2 57	2 59	3 1	3 4	3 6	3 09
7	3 26	3 29	3 32	3 35	3 38	3 40
8	3 55	3 59	4 2	4 6	4 9	4 12
9	4 25	4 28	4 32	4 36	4 40	4 43
10	4 54	4 58	5 3	5 7	5 11	5 15
11	5 24	5 28	5 33	5 37	5 42	5 46
12	5 53	5 58	6 3	6 8	6 13	6 18
13	6 22	6 28	6 33	6 39	6 44	6 49
14	6 52	6 58	7 3	7 9	7 15	7 21
15	7 21	7 28	7 34	7 40	7 46	7 52
16	7 51	7 57	8 4	8 11	8 17	8 24
17	8 20	8 27	8 34	8 41	8 48	8 55
18	8 49	8 57	9 4	9 12	9 19	9 27
19	9 19	9 27	9 35	9 43	9 51	9 58
20	9 48	9 57	10 5	10 13	10 22	10 30
21	10 18	10 27	10 35	10 44	10 53	11 1
22	10 47	10 57	11 6	11 15	11 24	11 33
23	11 17	11 26	11 36	11 45	11 55	12 4
24	11 46	11 56	12 6	12 16	12 26	12 36

A TABLE

For finding the hourly Motion of the Moon, and thereby her true Place at any Time of the Day.

H°.	12 46 d. m.	12 56 d. m.	13 6 d. m.	13 16 d. m.	13 26 d. m.	13 36 d. m.	13 46 d. m.	13 56 d. m.
1	0 32	0 32	0 33	0 33	0 34	0 34	0 34	0 35
2	1 4	1 5	1 5	1 6	1 8	1 8	1 9	1 10
3	1 36	1 37	1 38	1 39	1 42	1 42	1 43	1 44
4	2 8	2 9	2 11	2 13	2 14	2 16	2 18	2 19
5	2 40	2 42	2 44	2 46	2 48	2 50	2 52	2 54
6	3 11	3 14	3 16	3 19	3 21	3 24	3 26	3 29
7	3 43	3 46	3 49	3 52	3 57	3 58	4 1	4 4
8	4 15	4 19	4 22	4 25	4 29	4 32	4 35	4 39
9	4 47	4 51	4 55	4 58	5 2	5 6	5 10	5 13
10	5 19	5 23	5 27	5 32	5 36	5 40	5 44	5 48
11	5 51	5 56	6 0	6 5	6 9	6 14	6 19	6 23
12	6 23	6 28	6 33	6 38	6 43	6 48	6 53	6 58
13	6 55	7 0	7 6	7 11	7 17	7 22	7 27	7 33
14	7 27	7 33	7 38	7 44	7 50	7 56	8 2	8 8
15	7 59	8 5	8 11	8 17	8 24	8 30	8 36	8 42
16	8 31	8 37	8 44	8 51	8 57	9 4	9 11	9 17
17	9 3	9 10	9 17	9 24	9 31	9 38	9 45	9 52
18	9 34	9 42	9 49	9 57	10 4	10 12	10 19	10 27
19	10 6	10 14	10 22	10 30	10 38	10 46	10 54	11 02
20	10 38	13 47	10 55	11 3	11 12	11 20	11 28	11 37
21	11 10	11 19	11 27	11 36	11 45	11 54	12 3	12 11
22	11 42	11 51	12 0	12 10	12 16	12 28	12 37	12 46
23	12 14	12 24	12 33	12 43	12 52	13 2	13 12	12 21
24	12 46	12 56	13 6	13 16	13 26	13 36	13 46	13 56

A TABLE

For finding the hourly Motion of the Moon, and thereby her true Place at any Time of the Day.

H.	14 d.	6 m.	14 d.	16 m.	14 d.	26 m.	14 d.	36 m.	14 d.	46 m.	14 d.	56 m.	15 d.	6 m.	15 d.	16 m.
1	0	35	0	36	0	36	0	36	14	57	0	37	0	38	0	38
2	1	10	1	11	1	12	1	12	1	14	1	15	1	15	1	16
3	1	46	1	47	1	48	1	49	1	51	1	52	1	53	1	54
4	2	21	2	23	2	24	2	26	2	28	2	29	2	31	2	33
5	2	56	2	58	3	0	3	3	3	5	3	7	3	9	3	11
6	3	31	3	34	3	36	3	39	4	41	3	44	3	46	3	49
7	4	7	4	10	4	12	4	15	4	18	4	22	4	27	4	27
8	4	42	4	46	4	49	4	52	4	55	4	59	5	2	5	5
9	5	17	5	21	5	25	5	28	5	32	5	36	5	40	5	43
10	5	52	5	57	6	1	6	5	6	9	6	13	6	17	6	22
11	6	28	6	32	6	37	6	41	6	46	6	51	6	55	7	0
12	7	3	7	8	7	13	7	18	7	23	7	28	7	33	7	38
13	7	38	7	44	7	49	7	54	8	0	8	5	8	11	8	16
14	8	13	8	19	8	25	8	31	8	37	8	43	8	48	8	54
15	8	49	8	55	9	1	9	7	9	14	9	20	9	26	9	32
16	9	24	9	30	9	37	9	44	9	51	9	57	10	4	10	11
17	9	59	10	6	10	13	10	20	10	28	10	35	10	42	10	49
18	10	34	10	42	10	49	10	57	11	4	11	12	11	19	11	27
19	11	10	11	18	11	26	11	31	11	41	11	49	11	57	12	5
20	11	45	11	58	12	2	12	10	12	18	12	27	12	35	12	43
21	12	20	12	29	12	38	12	46	12	55	13	4	13	13	13	21
22	12	55	13	5	13	14	13	23	13	33	13	41	13	50	14	0
23	13	31	13	40	13	50	14	59	14	39	14	18	14	28	14	38
24	14	6	14	16	14	26	14	36	14	46	14	56	16	6	15	16

The use of this table is to find (by an *ephemeris*) the true place of the **moon** at any particular time of the day. It must be remembered that all astronomers begin the day at noon, and count 24 hours to the day: so that, beginning one day at noon, the same ends the next day at noon; thus, 1 in the afternoon is the first hour of the day, and 13 hours after noon is the next day 1 in the morning. Now in the *ephemeris*, the **moon's** ☽ place in the third column in every month is exactly calculated to the meridian of London; and, to know her daily motion, you must subtract the place of the **moon** one day, from her place the following day, by adding 30 degrees (if need require it), which gives her daily motion; then look for the same in the head of the table, or the nearest number you can find to it, and under it is the motion of the **moon**, agreeing to that time.

Example.—To find the place of the **moon** on the 18th day of January at 8 at night: her place at noon is ♊ 12 deg. 42 min. and the next day in 27 deg. 8 min. of the same sign; therefore, her diurnal motion is 14 deg. 26 min.: then I find the nearest number to this, viz. 14 deg. 26 min. in the head of the table, and against 8 hours are 4 deg. 42 min. which being added to ♊ 12 deg. 42 min. her place at noon, the sum will be ♊ 17 deg. 8 min. her place at 8 o'clock that night.

We have given these tables of the **moon's** ☽ motion, with a view to assist those persons who study horary astrology, for it often happens that they have not time to work a sum; therefore, these easy tables will be found very acceptable to the work.

A TABLE

To reduce the Motion of the Planets to any Hour of the Day or Night.

Diurnal Motion.	One Hour's Motion.			Diurnal Motion.	One Hour's Motion.			Diurnal Motion.	One Hour's Motion.		
D or M	D M	M S	S T	D or M	D M	M S	S T	D or M	D M	M S	S T
1	0	2	30	22	0	55	0	43	1	47	30
2	0	5	0	23	0	57	30	44	1	50	0
3	0	7	30	24	1	0	0	45	1	52	30
4	0	10	0	25	1	2	30	46	1	55	0
5	0	12	30	26	1	5	0	47	1	57	30
6	0	15	0	27	1	7	30	48	2	0	0
7	0	17	30	28	1	10	0	49	2	2	30
8	0	20	0	29	1	12	30	50	2	5	0
9	0	22	30	30	1	15	0	51	2	7	30
10	0	25	0	31	1	17	30	52	2	10	0
11	0	27	30	32	1	20	0	53	2	12	30
12	0	30	0	33	1	22	30	54	2	15	0
13	0	32	30	34	1	25	0	55	2	17	30
14	0	35	0	35	1	27	30	56	2	20	0
15	0	37	30	36	1	30	0	57	2	22	30
16	0	40	0	37	1	32	30	58	2	25	0
17	0	42	30	38	1	35	0	59	2	27	30
18	0	45	0	39	1	37	30	60	2	30	0
19	0	47	30	40	1	40	0	61	2	32	30
20	0	50	0	41	1	42	30	62	2	35	0
21	0	52	30	42	1	45	0	63	2	37	30

To find the true place of each planet at any hour when we have occasion to erect a figure, it only requires to turn to the ephemeris for the planets' places at noon; which being found, note how many degrees or minutes they move in the zodiac, by twelve o'clock the next day, or from noon the preceding day, and then, by the help of the above table, it will be seen how many degrees, minutes, or seconds, they move in an hour. For example, suppose a planet moves 1 degree in 24 hours, how far does it move in 1 hour? At the top of the first column is the figure 1, and in the same line of the second column is 2 minutes and 30 seconds; which shows, that if a planet

be 24 hours in moving 1 degree, it then moves 2 minutes and 30 seconds in an hour. Or suppose a planet only moves 2 minutes in 24 hours, look into the first column of the table for the figure 2; opposite, in the second column, stands 4 seconds, which shows that, if a planet moves 2 minutes in 24 hours, it then only moves 5 seconds in an hour. The same rules are to be observed in the motions of all the planets; but let it be carefully remembered, that if the diurnal motion of any planet be in degrees, then you must enter the first column of the table under the denomination of degrees, and the second column with minutes and seconds; but, if the diurnal motion of the planet be only in minutes, then you must begin to reckon in minutes, &c.

CIRCLE IV.—SECT. XVI.

THE OPERATION OF THE TWELVE HOUSES.

The first house, which is denoted by the figure 1, is called the ascendant, because, the point of its angle being level with the horizon, whatever planet ascends from under the earth must ascend upon this line, and become visible first in this house. The line upon which the planets ascend, or move, is called the cusp of the houses, and that of the ascendant is generally reckoned to extend about five degrees above the earth, and twenty-five degrees beneath. Now, the quality of whatsoever part of the heavens occupies, or fills up, the degrees of this house, carries along with it the health, life, and nature of every infant or thing that is conceived or brought forth within its jurisdiction. And hence hath this point of the heavens a faculty of attracting or receiving the virtues of the celestial matter, that is accidentally ascending in that part of heaven at the birth, and also of the planets and fixed stars in their transits; and all the rays of the planets, in their aspects and conjunctions, are attracted into this part of heaven, in order to the formation of the shape, stature, temperature of the body, quality of the mind, and all accidents and contingencies which shall befall the native's body, or health, or life, unto his dying day: such a sympathy is there between this part of the heavenly frame, and of every act and thing that is produced, or receives life under it.

For as the seed in the ground, after it has taken root, buds forth, and appears above ground, so the heavenly intelligences, after they have framed the embryo, and the temperament thereof, under the earth, give it life and being of its own, putting forth level with them just as they ascend.

Now, since the *first* house or ascendant gives birth and life to the native, it follows that those houses which are the attendants on and upholders of life should be joined with it; and as children, or the native's offspring, are the upholders of life in this world, and religion and learning the grand means of upholding it unto eternity in the other world, so the houses which contribute these blessings to the life already given, are joined in an harmonious trine with the first house, making up that a threefold cord, which, as Solon saith, can never be broken. The one is a succedent house, called the fifth house, and the other a cadent house, called the ninth house; and to be convinced of the effects of this fifth house, note the heavenly matter, planets, stars, and aspects, therein posited at the time of birth, according to the rules here laid down, and they shall truly represent the number and state of the native's offspring, and all other particulars relative to children. So also examine the state of the ninth house, and as that represents, so shall the native be in respect of religion and science; for the heavenly matter, planets, stars, and aspects therein, shall show what and how the man shall prove, whether wise or foolish, devout or schismatical, in this respect.

The second angular point of the houses of heaven is called the mid-heaven, which is that point which culminates, being the very top or highest point of the heavenly frame. And whatever part of the heavens happens to be culminating in this point at the birth of any person or thing, that it takes charge of, and carries along with it, ever after, the preferment, honour, profession, situation, and authority of the native; and, as the nature of the planets, stars, aspects, and heavenly matter happens to be, that are situated in this point, or in the degrees pertaining to it, so shall the native prove in his life-time, in point of dignity, advancement, and reputation in this world, whether high or low, fortunate or unfortunate, favoured or disgraced. The attendants upon, and upholders of man's honour and dignity, as the

scriptures and every day's experience perpetually show us, are wealth and servants. The first of these is attached to the mid-heaven in a succedent house, called the second house of heaven; and the other in a cadent house, called the sixth house of heaven; and these two are situated in an harmonious trine with the angular point of the mid-heaven. And now well observe what the planets, stars, aspects, and heavenly matter are in either of these houses at the time of birth, and such shall the native's fortune prove in respect of riches and subordinate dependents; in the second house for wealth, and in the sixth for servants or dependents.

The third angle of the figure of heaven is the seventh house, or point of the heavens and degrees contingent, which are always descending, or setting out of our horizon, and sinking under the earth; and this point is directly opposite to the eastern angle or ascendant. Now, as the rising heaven or ascendant is the beginning and conduit of life, so this setting heaven, level with the ascendant, is the bringing all mundane affairs level with life: such as our entrance into the state of marriage; our contracts and enterprises in business, war, and travel; our connections and success therein, whether with friends, strangers, or enemies; and these whether honest men, parasites, or thieves. And the heavenly matter, planets, stars, and aspects, situated in this angle at a nativity, apparently show how a man shall fare in respect of wives, more or less, any or none, good or bad: and, in matters of business or adventure, how fortunate or unfortunate he may be likely to prove; and, with enemies or thieves, how far he is likely to be injured by them. Necessary upholders of marriage, supporters in trade and travel, and defenders against thieves, plunderers, and enemies, are friends, relations, and neighbours; and these in a trine to the seventh house are brought forth, the first out of the eleventh house of heaven, a succedent house, and the other out of the third house of heaven, a cadent house. This eleventh house, by the planets, stars, aspects, and heavenly matter therein, points out the state of a man's friends and hopes in this life: and the third house describes, by the same means, how happy or unhappy a man shall prove in his relations, connections, and neighbours.

The last angle of heaven is the fourth house, called the bottom of

heaven, and represents that point which, in our conception, seems to hang at the very bottom of the round ball of the celestial world, being diametrically opposite to the exterior, or mid-heaven. And, as that shows what a man in the course of nature shall rise to in the world, this, on the contrary, declares what and when shall be his fall, decay, and death. This house has therefore signification of the end of every worldly concern, and, amongst other ends, of the grave, which is the end of all men living, however dignified or great. And the planets, stars, and aspects, posited in this house at the time of birth, never fail to show what kind of end will most probably happen to the native; for, as the twelve signs have each their particular and visible effects upon and over every part of man's body, and as the planets and their aspects show in what sign the native shall be impedited, that is, in what part of the body the root of his natural infirmity shall be placed, and what accidents shall befall him during life, so is it an easy process to point out the manner of his death, and whether natural, honourable, or ignominious. The upholders of this angle are the houses of tribulation and death: the one a succedent house, called the eighth house, or house of death; and the other a cadent house, called the twelfth house. And now let it be carefully observed what planets, stars, aspects, and heavenly matter occupy these houses at the time of birth, and they shall point out, in the twelfth house, all the principal misfortunes, afflictions, and tribulations of the native's life, and in the eighth house the time and manner of his death.

Independent of the faculties hitherto specified, each of these houses of heaven has other significations and effects, which are demonstrated in various ways. For instance, the ascendant represents the native coming into the world, and the fourth house at the same time represents the parents of the native going out; for "one generation goes off, and another always comes in," according to the course of nature. Of these parents, the father is more especially signified by the fourth house; and then, secondarily, but not so forcibly, the mother of the native is signified by the tenth house, and the grandfather by the seventh, and uncles, aunts, and relations on the father's side by the sixth, and uncles, aunts, and relations on the

mother's side by the twelfth. Hence, also, it comes to pass, that by the fourth house are signified houses and lands, and all degrees of patrimony left by the father; and by the eighth house are shown all goods and legacies left by will of the deceased. The second and sixth house in half trine to the house of the grave, and in opposition to the eighth and twelfth, have a secondary signification of sickness and death.

Such are the qualities and operations of the twelve houses of heaven; but these qualities are sometimes materially altered and changed for the better or worse, either by the means of the moon being a conductor, or some other of the celestial motions or affections. It is certain that the moon circles the earth once in twenty-eight days; but in this perambulation she neither keeps the sun's pathway in the ecliptic, nor continues her course constantly on the same side of it; but once in every fourteen days she crosses the ecliptic, alternately to her north and south declination; and it is found by repeated and correct observation that the point in the heavens where she crosses the line is strongly affected by her motion. The moon is the great body of life and growth, and, when she passes the ecliptic to the north, which brings her nearer into this northern world, she then gives an extraordinary degree of fruitfulness, which wonderfully strengthens with its influence whatsoever happens within the line of its jurisdiction. And this point, wherever it falls, is called the moon's north node, but is distinguished in astrological works by the name of the ☊ Dragon's Head, as already explained. If Jupiter or Venus happen to be in these degrees, it makes them much stronger and more efficacious in their benevolent operations; but, if Saturn or Mars be posited there, it gives them, on the contrary, a stronger inclination to prove mischievous and unfortunate. When the moon intersects the ecliptic line to her southern declination, she leaves that point of the heavens where she crosses it, which is termed the ☋ Dragon's Tail, as barren, to all intents and purposes, as the other was fruitful; and it weakens as well the benevolent auspices of ♃ and ♀ as the evil inclinations of ♄ and ♂.

Next to the nodes the ⊕ part of fortune has its operation upon these twelve celestial houses. The point which we term the part of

fortune is only the distance of the moon's place from the sun's, added to the degrees of the ascendant; and the nature of it is, as constant observation ascertains, that if this point falls among fortunate stars, or in a fortunate part of the heavens, then it promises great success in health, wealth, honour, or offspring, or any other species of prosperity, according to its position, either in the first, eleventh, or fifth houses, or in any others. The reason of this appears to be, that the sun, moon, and ascendant, being the prime conduits through which the stream of life flows, this seat of the ⊕ part of fortune is the harmony of all three, concentring and uniting in the same acts of benevolence.

Thus far we have seen the operations of the twelve houses of heaven, as they appertain to the time and circumstances of a nativity. We shall now explain their properties in that system of nature upon which the doctrine of nativities and horary questions is grounded; and such has been the industry and indefatigable labour of our forefathers in bringing this science to maturity, and in discovering and distinguishing the particular significations and effects of all positions of the planets in the twelve houses of heaven, that whoever takes the pains to inform himself sufficiently of them, will not be in want of competent grounds whereon to judge, or give rational answers to every question on the common occurrences of life, or any contingent accidents or undertakings, with the consequences and success of them.

THE SIGNIFICATION OF THE TWELVE HOUSES OF HEAVEN, IN NATIVITIES AND HORARY QUESTIONS.

The first house bears signification of the life of man, and of the stature, colour, complexion, form, and shape, of him who propounds a question, or has his nativity cast; and, as all the vicissitudes of nature depend upon the period of man's life, so all questions are resolved by this house, that relate to sickness, health, or long life; and also all accidents by which life may be endangered or impaired, —what part of one's days will be the most happy and prosperous;

whether any absent friend or relation be living or dead; or whether any journey, voyage, or ship at sea will be attended with success and safety, or if it will meet with any accident fatal to life or destructive to the ship. In short, all questions relating to circumstances that affect life are to be answered from the first house. In state astrology, and in eclipses, great conjunctions, appearances of comets, and other luminous and extraordinary phenomena in the heavens, and upon the sun's annual ingress into the equinoctial sign, Aries, the first house bears signification of the community at large, or of that state, empire, or kingdom, where the figure is erected. It represents the head and face, so that if either ♄, ♂, or the ☋, be in this house, either at the time of a question or at the time of a birth, you will observe some blemish in the face or in that member governed by the sign that then is upon the cusp of the house; for instance, if ♈ be in the ascendant, the mark, mole, or scar, is always in the head or face, and, if few degrees of the sign ascend, the mark is in the upper part of the head; if the middle of the sign be on the cusp, the mole, mark, or scar, is in the middle of the face, or near it; if the latter degrees ascend, the face is blemished near the chin towards the neck. This rule we have found verified in many nativities.

From the second house we form judgment upon all questions relating to wealth or poverty, prosperity or adversity, and loss or gain in any undertaking that may be propounded by the querent; and also concerning moveable goods, money lent or employed in speculation. In suits of law or equity, it shows a man's friends or assistants; in private duels, it describes the querent's second; in eclipses, it shows the growing prosperity or adversity of a state or people; and, at the sun's entrance into Aries, it expresses the strength of the empire where the figure is erected, in its internal resources, in its allies, and in all other requisites of war or self-defence.

The third house having signification of brethren, sisters, kindred, and neighbours, and of all inland journeys, and of removing one's manufacture or business from one place to another, so all questions that are founded upon any subjects relative thereto are answered from the planets situated in this house.

From the fourth house we resolve all questions in any way relating to or concerning the father of the querist. Also, all inquiries relating to land, houses, or estates, or to towns, cities, castles, or entrenchments besieged, of treasures hidden in the ground, and all other questions relating to the earth, are answered out of this house, which is called the *Imum Cœli*, or angle of the earth.

By the fifth house we form all our predictions relative to children, and to women in the state of pregnancy; also all questions concerning the present health of absent sons or daughters, or the future health of those at home; inquiries relating to the real and personal effects of one's father, or concerning the success of messengers, ambassadors, or plenipotentiaries, or respecting the ammunition or internal strength of a place besieged, are all answered from this house.

The sixth house resolves all questions that in any respect appertain to servants or cattle. Also inquiries concerning the state of a sick person, whether curable or not, the nature of the disease, and whether of short or long duration; particulars relating to uncles and aunts, and all kindred on the father's side; also concerning one's tenants, stewards, or the like, are resolved by the disposition of the stars and planets situated in this house.

By the seventh house we are enabled to resolve all questions in love affairs and marriage, and to describe the person of either the man or woman that the querist will be joined with in marriage. It likewise answers all inquiries of the defendant in law-suits and litigations, or concerning our public enemies in time of war. In astrology it represents the artist himself; in physic, the physician; in thefts, it enables us to describe the person of the robber, by his shape, stature, complexion, and condition of life. In an annual ingress, it usually indicates whether peace or war may be expected, and, prior to an engagement, betokens which side shall prove victorious; it discovers fugitives, outlawed men, and offenders escaped from justice.

From the eighth house we solve all questions concerning death, its time, quality, and nature, with all matters relating to legacies, wills, and last testaments; or who shall inherit the fortune and estates of the deceased. Inquiries on the dowry or portion of maids or widows; in duels, concerning the adversary's second; in law-suits,

relative to the defendant's success and friends; and questions on public or private enemies, or concerning the substance and security of those we connect ourselves with in business, are all answered by the situation of the planets in this house.

By the ninth house we are enabled to answer all questions on the safety and success of voyages and travels into foreign countries; also inquiries of the clergy concerning church preferments, benefices, advowsons, and the like; and all questions relative to kindred and relations on the wife's side, and the same on the husband's side, if the wife be the querist, and all matters relating to arts and sciences, are likewise resolved from this house.

The tenth house being the *Medium Cœli*, or most elevated part of the whole heavens, resolves all questions concerning kings, princes, dukes, earls, marquises, and all noblemen, judges, principal officers of state, commanders in chief, all orders of magistrates, and all persons in power and authority. Inquiries after preferment, honours, dignity, offices, places, pensions, or sinecures, or concerning the estate of kingdoms, empires, provinces, commonwealths, counties, cities, or societies of men, are all resolved from the mid-heaven.

By the eleventh house we answer all inquiries concerning friends and friendship, hope, trust, expectance, or desire; also whatever relates to the fidelity or perfidiousness of friends, or to the counsellors, advisers, associates, favourites, or servants of kings, princes, or men in power.

The twelfth house, being the house of tribulation, resolves all questions of sorrow, affliction, trouble, anxiety of mind, distress, imprisonment, persecution, malice, secret enemies, suicide, treason, conspiracy, assassination, and everything appertaining to the misfortunes and afflictions of mankind.

> The Pleiads, Hyads, with the Northern Team,
> And great Orion's more refulgent beam;
> To which, around the axle of the sky,
> The Bear revolving points his golden eye,
> Still shines exalted in th' ethereal plain,
> Nor bathes his blazing forehead in the main. POPE'S HOMER.

CIRCLE IV.—SECT. XVII.

A TABLE OF THE PRINCIPAL FIXED STARS NEAR THE ECLIPTIC,

Showing their Longitude, Latitude, Magnitude, and Nature.

Names of the fixed stars.	Longitude.			Latitude.			Mag.	Nature.		
	S.	G.	M.	D.	M.					
S. end tail of the whale	♈	0	43	20	47	S	2		♄	
Head of Andromeda	♈	11	38	25	42	N	2	♃		♀
Girdle of Andromeda	♈	27	40	25	59	N	2		♀	
Left foot of Andromeda	♉	11	29	27	46	N	2		♀	
Bright star in jaw of Whale	♉	11	47	12	37	S	2		♄	
Caput Algol	♉	23	27	22	22	N	3	♄		♃
Oculus Taurus.	♊	5	25	2	36	S	3		♀	
Aldebaran	♊	7	3	5	31	S	1		♂	
Rigel	♊	14	14	31	11	S	1	♃		♂
Former shoulder of Orion	♊	18	11	16	53	S	2	♂		☿
She Goat	♊	19	13	22	51	N	1	☿		♂
Bright Foot of Gemini	♋	6	18	6	48	S	2	☿		♀
Castor Apollo	♋	17	28	10	2	N	2	♂	♀	♄
Pollux Hercules	♋	20	30	6	38	N	2		♂	
Lesser Dog-Star	♋	23	5	15	57	S	2	☿		♂
Præsepe	♌	4	33	1	14	N	Neb.	♂		☾
North Assellus	♌	4	38	3	8	N	Neb.	♂		☉
South Assellus	♌	5	55	0	4	S	Neb.	♂		☉
Heart of Hydra	♌	24	30	22	24	S	1	♄		♀
Cor Leonis, Regulous	♌	26	45	0	26	N	1		♂	
Vendemiatrix	♍	7	10	16	15	N	3	♄	♀	☿
Back of the Lyon	♍	8	28	14	20	N	2	♄		♀
Deneb, or Tail of Lyon	♍	18	50	12	18	N	1	♄	♀	☿
Crater	♍	20	45	23	0	S	4	♀		☿
Arcturus	♎	19	25	31	30	N	1	♃		♂
Virgin's Spike, Arista	♎	21	3	1	59	N	1	♀		♂
South Balance	♏	12	24	0	25	N	2	♄		♀
North Balance	♏	16	35	8	35	N	2	♃		♂
Left Hand of Ophinchus	♏	29	33	17	19	N	3	♂		♄
Higher ✳ in forehead Scor.	♐	0	23	1	5	N	2	♄		♀
Left knee of Ophinchus.	♐	6	27	11	30	N	3	♂		♃
Cor Scorpio	♐	6	15	4	0	S	2	♂		♃
Scorpion's Heart, Antares	♐	7	0	4	27	S	1	☿		♂
Right Knee of Ophinchus	♐	15	13	7	18	N	3	♄		♀
Bright Star of the Vulture	♑	28	56	29	21	N	2	♄		☿
Mouth of Pegasus	♓	8	49	22	7	N	3	♀		☿
Tail of the Goat	♓	20	46	2	29	S	3		♄	
Fomahaut	♓	0	58	21	0	S	1	♀		☿
Marchab	♓	20	43	19	26	N	2	♂		☿
Scheat Pegasi	♓	26	0	31	7	N	2		♄	

The first column contains the names of the stars ;* the second column shows their longitude, or in what degree and minute of the twelve signs they are situated ; the third column shows the degree and minute of their latitude, either north or south, which is denoted by the letters N S ; the fourth column denotes their magnitude ; and the fifth shows their natural quality : for example, the star in the wing of Pegasus is in 6 degrees, 29 minutes of ♈, has twelve degrees', 35 minutes' north latitude, is of the 2nd magnitude, and participates in the nature and quality of ♂ and ☿.

The fixed stars may be found and distinguished in the heavens by their conjunctions with the moon, or by observing their order from any given point in the heavens; thus, begin with the Pleiades, vulgarly called the Seven Stars, and next to them in order, but somewhat lower, is a large red star, called Aldebaran, or the South Eye of the Bull ; next follows Orion's Belt or Girdle, which are three stars in a rank, thus * * *, and are vulgarly called the Yard or Ell : next follows a star, called the Great Dog, which is a large bright star, somewhat lower than the Girdle of Orion ; the next is called the head of Gemini, and is about the height of the Seven Stars ; there are two together, which appear thus ⁂—the largest of the two is the star here nominated ; the next which follows in order is called South Assellus, no great star, but of a red colour ; there are two of them near together and alike, and stand or appear thus ⁂,—the lower of the two is the star here meant ; next in order follows a star called the Head of Hydra, lower than Assellus, and of a bright white colour ; then follows a star in the flank of the Lion, very bright, and about the height of the Seven Stars ; next to that, the Virgin's Girdle, a bright star, and lower than the flank of the Lion ; and next follows a curious star, called the Virgin's Spike, very large and bright ; it is a star of the first magnitude, and appears a little lower, or more southerly, than the Virgin's Girdle ; next in order follows the star called Arcturus, a very remarkable, bright, red-coloured star, about the altitude of the Pleiades ; then follows the star of the Crown,

* A planet may be known from a fixed star by the steadiness of its light ; for a fixed star appears to emit a twinkling light, but a planet gives a mild steady light.

large and bright, and higher than Arcturus; then the right Shoulder of Hercules, of a pale white colour, near the altitude of the Seven Stars; then follows the Head of Ophinchus, of a pale white colour, and somewhat southward of Hercules; then appears a star under the armpit of Sagittary, a bright star, but very low; next, the bright star of the Vulture, large, and lower than the Seven Stars; the next star is called the Left Shoulder of the Water-bearer, about the altitude of Orion's Girdle, of a pale white colour; the next in order is the star called Marchab, being a star of a bright colour, a little lower than the Seven Stars, but much bigger; then follows the southern star of the Whale's Tail,—this star is of a pale colour, and about the height of the sun the shortest day; then follows a star called the Girdle of Andromeda, a bright glittering star, and much higher than the Pleiades; lastly, there is the bright star of the Ram, of a red colour, and lower than the Seven Stars:—

"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt, if beams set out at Nature's birth
Are yet arrived at this so foreign world,
Though nothing half so rapid as their flight.
An eye of awe and wonder let me roll,
And roll for ever. Who can satiate sight
In such a scene, in such an ocean wide
Of deep astonishment—where depth, height, breadth,
Are lost in their extremes; and where to count
The thick-sown glories in this field of fire,
Perhaps a seraph's computation fails?" YOUNG.

Now, to know whether any of the fixed stars fall into the figure erected, I note the sign and degree upon the cusps of the houses, and then examine the 2nd column of the foregoing table of fixed stars; and, if I find either of them ascending or descending within five degrees of the signs upon the cusps of the several houses, they are then to be entered in the same manner as the planets, and their qualities and influences are to be duly weighed, according to the nature of whatever planet they correspond with, which is shown in the last column of the table.

The situation of the principal constellations which appear above the horizon of London, during a night about the middle of Decem-

ber, is so beautifully and accurately described in the following extract from the philosophic poem entitled Eudosia, that it cannot but be admired by all lovers of astronomy :— *

"Now let us watch the rising of the stars,
And look where mid December points the hour
Most apt for contemplation of the scene.
The fourth from noon is passed, and half the space
Fled to the fifth ; in the meridian view
Cepheus, sublime ; the Dragon's tortile spire,
Where shines to Britain's great metropolis
The correspondent star ; alike remote
This from the heavenly, that the earthly pole,
And perfectly coincident in place,
The greater Bear, is seen, and Pegasus
Tends to the south ; the beauteous Twins emerge
From the horizon ; Taurus climbs oblique ;
Still higher Aries ; the declining Fish
Verge to the southern wave ; and Capricorn
Glistens, diminished, in the western sky :
And, near the goal, with languid ray, appears
Chiron ; but, nigh to the direct of east,
Orion half is risen ; nor prevails
The horizon even now to eclipse the pomp
Of the proud constellation ; his right side
Blazes ; the star which lightens on the left
Is winning now upon our hemisphere :
And near him the vast Whale conspicuous shines.
The sixth hour is elapsed,—Orion shows
His flaming belt ; the Twins are wholly risen ;
Soon Procyon appears ; and now the Crown
Of Ariadne rises : Charles, thy star,
Though never setting to the horizon, stoops;
And of the Crab the far-distinguished light
Emerges. Little later than the seventh,
Sirius appears : the ninth, the Lion shines ;
And in the vertex is Medusa seen.
Near the tenth hour from noon Hydra appears
Southward; at mid of night, Orion's form
Fires the meridian ; but the Whale retired ;
The radiant Lyra meets the horizon's bound ;
The Virgin form shows her ascendant wing ;
Capella in the zenith glows. An hour

* Those who are possessed of a celestial globe, and know how to use it, will, in a few evenings, acquire a knowledge of the principal stars that may be above their horizon at that season ; but the foregoing directions will be found to answer the same purpose, with the assistance either of a globe or map of the heavens.

Is passed; Arcturus rises: ere the night
Has marked the second hour from its mid space,
Shoots in full beam the great NEWTONIAN *Star*.
The fourth approaches, when the golden star
Of Libra gains the eye; the sails retire
Of the resplendent Ship; her lucid mast
Shines eminent. The sixth her fettered arm
Andromeda discovers; and the heart
Of Scorpio rises; Hydra fills the west;
Medusa's Head sinks, and Orion bears
With difficulty his shoulders unsubmerged:
Monocros succeeds. Why should I name
The Snake, or Serpentarius, fully risen?
Or why repeat the wonders which before
Engaged our eye,—the great and smaller Bear,
With the Camelopard and varied Lynx?
Or gaze on thee, O Perseus! thee admire,
Aquila; or the Lyre, which reascends?
But, rising eastward, beams the glorious arch
Of the pure galaxy. And now appears
Urania's Sextant, and persuades to leave
The starry theatre, and yield to dawn;
For now Aurora's fiery coursers gild
The frosty summit of the eastern hills.
All this delightful scene revolving earth
Produces, visiting the several stars;
While undisturbed remain the heavenly spheres.

EUDOSIA.

CIRCLE IV.—SECT. XVIII.

Of the Space and Duration of Life.

BEFORE any judgment can be given on a nativity, it is requisite to be known, whether the native is of a long or short life: I have therefore selected the following general rules:—

Signs of Death in Infancy.

1. If the birth be precisely on a new or full **moon**, and the **moon** in her nodes.

2. If the **moon** be in conjunction of ♄ and ♂, in the 6th, 8th, or 12th house of the figure.

3. If the **moon** be in quartile or opposition of ♄ or ♂ in the 4th house.

4. If the moon be besieged by the sun and Mars.

5. If an eclipse impede the light of time in the hour of birth.

6. If all the planets be subterranean, and neither the sun nor moon essentially fortified.

7. If the two malefics are conjoined in the ascendant.

8. If an infortune in the ascendant vitiate the degrees thereof, or by quartile or opposition.

These configurations, by long and invariable experience, are found to destroy life in infancy, except the benefic rays of Jupiter or Venus interpose, and, by joining in the aspects, modify and remit their malignant effect.

Signs of Short Life.

If the degree ascending Sol or Luna be extremely afflicted, or either of them, it is an argument of short life, and therefore it will be in vain to form long directions for such a nativity. These points are said to be afflicted or unfortunate, when either the conjunction, quartile, or opposition of the infortunes vitiate their places, or when many violent fixed stars of the nature of ♄ or ♂ ascend with the degree ascending, or with the luminaries.

The ☾ besieged between ♄ and ♂ argues short life.

Signs of Long Life.

If the ☉ in a birth by day, or the ☾ in a birth by night, be strong, free from affliction, and assisted by the fortunes, it shows long life.

Signs of a Violent Death.

First, consider the ☉ and ☾, secondly ♄ and ♂, and their signs, which are called violent, viz. ♈, ♏, ♑, ♒, ♎, wherein ♄ hath more signification unto death, ♂ to the kind thereof: next regard the fixed stars of the nature of ♄ and ♂, the principal whereof are Caput Algol in 23, 27 ♉, Oculus ♉ in 5, 43′ ♊, Hercules 20, 30′ ♋, Right Shoulder of Orion in 25, 59′ ♊, Cor ♏ in 6, 15′ ♐, Chælæ in 11, 15′ ♏.

Both the luminaries with violent fixed stars, and within the defi-

ance of five degrees, threaten a violent death: the ☾ with Cor ♏, and the ☉ with Oculus ♉, without doubt declares a violent death.

Secondly, both the luminaries unfortunated by ♄ and ♂, so that one of the lights and one of the infortunes be in a violent sign, or with a violent fixed star, portend a violent death.

If both the luminaries be afflicted only by one of the infortunes, the other infortune being impedited or posited in a violent sign, it threatens violent death.

The ☌ of ♄ and ♂ in an angle, especially in the mid-heaven in a violent sign, infesting only one of the lights, threatens a violent death.

The ☌, □, ☍, or mutual aspect of the infortunes, in other signs as well as in the violent, but in angles, portend a violent death.

A malevolent planet in the eighth, and both the lights or either of them afflicted in a violent sign, portends violent death.

The ☾ in the 7th, in signs where fixed stars of a violent nature are placed, viz. ♉, ♊, ♋, ♐, and in □ or ☍ of ☉, or an evil planet posited in the eighth: these are arguments of a violent death.

But, notwithstanding all the precedent rules are to be admitted, yet, if one of the fortunes be in the eighth house, all fear of a sudden or violent death is taken away.

The Manner or Kind of a Violent Death.

Saturn properly, according to his own nature, denotes death by drowning, shipwreck, ruin of old buildings, and poison.

Mars, by fire, iron, thunder or lightning, shot of guns, stroke of horses: both of them by some fall from on high or strangling.

Nature of the Signs in this Manner of Judgment.

Fiery signs, ♈, ♌, ♐, by fire, thunder, lightning, gun-shot.

Airy signs, ♊, ♎, ♒, fall from on high, beheading, strangling, and hanging.

Watery signs, ♋, ♏, ♓, drowning.

Earthly signs, ♉, ♍, ♑, by rain, casualty, or falls.

Human signs, ♊, ♎, ♒, denote death by a man, as by arms or violence.

Nature of the Houses.

Tenth house, death by command of the magistrate.

Twelfth, by horses or great cattle, or privy murders.

Sixth, by servants, slaves, or neighbours.

Where two, three, or more testimonies concur, be more confident, as if ♂, author of death, be in a fiery sign, the death will be by fire, sword, &c.

But, for the more perfect judging of the quality, and by what means a violent death shall come, I have collected out of eminent authors, together with my own judgment, such aphorisms as they and myself have found true by experience.

Rules of Saturn *and* Mars.

Saturn in ♓ and the ☾ in ♏ or ♑ in a watery sign, and the ☾ in ♌ to him, shows the native will die by water, viz. be drowned, or else die by excess of drinking.

Saturn in ♏, in ☌ with ♂, and the ☾ in ♏, making application to them, declare the native will be suffocated or drowned.

Saturn in the watery triplicity, and the ☉ conjoined with him, either by ☌, □, or ☍, are great arguments of drowning, more especially in the eighth.

Saturn in the seventh, in ☍ to the ☉ or ☾, shows death by imprisonment, sluttishness, poison, poverty, fear, torments in a dungeon, or by some violent fall, or in exile, &c.

Saturn in the tenth house, in ☍ to the light of time, declares death by the fall of houses, but, if a watery sign be on the fourth, by water.

Saturn and ♂ in the twelfth imports death or danger by great beasts.

Leo, or ♌ on the cusp of the twelfth, and a planet unfortunate therein, signify the native will receive a fall from a horse, and so die.

Saturn in ♌, in the eighth, imports the same.

Saturn and ♂, in the seventh, in a common sign, and the ☾ in ☍ to them, declares death by a sudden fall.

Saturn in the seventh, with ♀, and in evil aspect to ♂, denotes hanging.

But observe, a benevolent planet mitigates these judgments.

Mars in the seventh, in ♈, ♌, or ♐, imports burning alive.

Mars in the seventh in feral signs, such as ♌ and the last past of ♐, declares death by ruins, or fall of timber or houses, or from falls by beasts or horses.

Mars in fiery signs in □ to ♄ in ♋, ♏, or ♓, denotes death by scalding or hot water.

In each of these significations, you must have one or both of the luminaries in evil configuration with him, or otherwise the judgment is but of small import.

If the lord of death he joined by body to the significator of life, or the ☉ joined to the ☾ in ♌, or ♐, with ♂ aspecting them; or the ☉ or ☾ joined with a fixed star of the nature of ♂, the native will be in danger of death by fire; if ♄, instead of ♂, behold the luminaries, the native will be suffocated with smoke.

All these I have found verified in many nativities; but, when none of these testimonies occur, the native will die a natural death.

CIRCLE IV.—SECT. XIX.

THE FORTUNE OF WEALTH.

If the significators of substance—namely, the luminaries and their dispositers—be placed in angles, or the greater part of them, and be also well placed, it is an argument the native shall attain a very great estate, have plenty of all things, and be necessitated in nothing; and the more testimonies you find of this nature, the more judgment must be given of the greatness or weakness of the estate of the native.

If moderately fortified, the native shall not exceed or want, or if with Regulus, or Spica ♍, or the fortunes in good houses of heaven.

The ☾ fortunate in the ascendant gives wealth and estimation all the life long.

The ☉ and ☾ in △, ☉ then in his exaltation, neither of them afflicted by ♄ or ♂, give ample testimonies of a large fortune.

The same if both the luminaries are in △ to each other from masculine signs, and both in △ to the ⊕ likewise.

Jupiter in the 2nd, and the ☾ in the 1st, or ♃ in the ascendant, and the ☾ in the 2nd, promises wealth.

The ⊕ conjoined with ♃ predicts an increase of wealth.

Saturn in a diurnal geniture in the 8th, in good aspect with either of the fortunes, gives an increase of substance by the death of relatives or friends.

If the ⊕ is in the 8th, and fortunate, wealth comes by deceased persons.

If ♄ is well posited, and essentially strong, and aspect the ascendant with a mundane △, the native becomes rich by lands, orchards, fields, and pastures.

If ♄ is posited fortunately in the 4th house, and is direct swift in motion, and in good aspect with the fortunes, it foreshows the native shall acquire an ample fortune by managing quarries and mines where metals, coals, stones, or minerals are to be obtained; the more potent he is, the more gain may be expected, and more evidently the effects will appear.

Jupiter in the 4th in ♎, promiseth the native much wealth out of the bowels of the earth, by tin especially, and argues a good inheritance or personal estate from the father; without doubt, in this judgment, ♄ is most to be prefered when he happens to be in the 4th house in ♒, and ♃ shall then be in ♎.

Mars in the 4th house in ♌, and the ☉ in ♈, is absolutely very promising for the native to deal in iron mines, silver mines, or gold mines.

The time when the native may expect an increase of wealth or the goods of fortune is best discovered by the significators and ⊕, directed to benefic promittors, unto the ☌, ✶, or △ of ♃ or ♀; yet, if any desire to know in a general way, let him consider in what quarter of heaven he finds any of the aforesaid significators of riches, as especially him that is most fortified; for the significators oriental of the ☉ import quickness, and the time sooner; but occidental of the ☉, nearer old age: retrograde planets signify the same thing,—viz. they *retard;* the planets direct and swift in motion *hasten* the time.

On the contrary, all the significators of substance weak declare poverty.

The ☾ in ☌ with ♄, in an angle or succedent, though the native were ever so rich, yet shall he be reduced to poverty.

The □ or ☍ of ♄ and the ☾ destroys the substance.

Generally, they who have the **moon** in square to **Jupiter**, or in conjunction with **Mars**, are found to acquire much wealth, but are particularly liable to be cheated and defrauded, and at some period of their lives become great losers.

Also **Jupiter** or **Venus**, with the **sun**, causes great waste of money, and it is rarely that the native can save any property. **Jupiter** is much afflicted under the sunbeams.

The **moon** in conjunction, parallel, or good aspect, to **Jupiter**, is a sign of riches. The *square* gives money, but causes great profusion and waste thereof.

The part of fortune with **Jupiter** is always a token that the native is born to great wealth.

CIRCLE IV.—SECT. XX.

THE FORTUNE OF RANK.

THE most assured testimonies of rank and worldly honours are these:—

The luminaries angular and in cardinal signs, attended by a satellitium of the five erratics, are famous positions; and it is generally found that when more than two or three planets are within 60 degrees of the **sun**, on either side of him, the native is born to eminent dignities, and will have a posthumous reputation.

All the planets above the earth in the *day-time* is an authenticated and evident symbol of extensive fame, great honour, power, and eminence; the same by *night*, if all the planets be subterranean, and more especially if near the ☉.

A celebrated author observes that he who has the planets thus placed shall, like a comet, outshine all his cotemporaries.

The ☉ or ☾, with an eminent fixed star of the first magnitude, is a token of eminent dignity and great renown.

♄ and ♂, or ☊ and ♄ in conjunction, in good aspect to ♃, raises the native to some remarkable command; and, if these two evil stars are angular, and ill placed, the native will be noted for infamy.

Four or more planets in conjunction, in any sign, cause at different times of life the most powerful changes.

The ☉ or ☾ in the mid-heaven, or ascendant, give great honour and dignity, totally unexpected.

☿ in ☌, or even within 30 degrees of the ☉, gives literary eminence, and yet mixed with vexation from obscure persons, critics, &c. Yet in the end the native triumphs.

The ☉ in square to ♃, from *fixed* signs, gives wealth and honour in youth, but towards the end of life gives poverty and disgrace.

Several planets in the ascendant in a *fixed* or *moveable* sign cause great preferment, but attended with trouble.

If ♃ be squared by ♄, ☊, or ♂, from fixed signs, the native is always in some kind of trouble and constraint, and cannot escape imprisonment at several periods of his life.

♄ or ♂, in the mid-heaven, or 11th house, gives success in the middle age, but afterwards a bankruptcy and imprisonment of a temporary duration.

The ☾ squared by ♂ from *common* signs, and ♄ in the very middle of the 8th house, in sesquiquadrate to the ascendant, is a token of perpetual poverty and an ill name.

An *opposition* of ♄ or ♂, or a *square* of these two evil stars, causes a climax of troubles and rapid succession of evils; but gives public notice at several periods of life.

♃ and ♀ in conjunction, in a *fixed* sign, is a symbol of eminence amongst scientific men; and the native is generally a favourite with the fair sex, and makes great conquests amongst them, but chiefly amongst those females who are previously engaged.

♀ and ☿, in conjunction, give a literary fame or renown in the arts; as also does ♀ in ♎, near the mid-heaven. And

♃ and ☿, in conjunction, generally give a posthumous reputation for scientific discoveries.

Generally, they who have the luminaries in sextile, trine, con-

junction, or mundane parallel to ♃, go through life with ease, and, if the nativity be destitute of *quartiles* or *oppositions*, the native will lead a life of great comfort and quietness: almost every undertaking will eventually produce good fortune, and they will experience *good* even from the appearance of *evil;* while, on the contrary, those whose genitures have *many* squares or opposite aspects are evidently born to trouble, "*even as the sparks fly upwards.*"

CIRCLE IV.—SECT. XXI.

Of Marriage.

In this place we should consider with close attention the significators of marriage,—namely, the ☾ and ♀: if these planets be in barren signs, viz. ♊, ♌, ♍, and also in cadent houses, viz. 6th, 9th, 12th, or even in the 8th, these testimonies import either a single life or an averseness to marriage.

If the significators, but especially the ☾ and ♀, are not so constituted, see, then, if either of them is weak or little fortified, conjoined to ♄, he being very potent, ♀ herself alone not having the support of any planet by a good aspect; and, if you find the ☾ posited in a barren sign, or cadent house, or extremely afflicted: these are arguments of no marriage, nor any desire thereto. But in this judgment you must always understand that ♄ ought to be very strong; for, if ♀ and the ☾ be more fortified than ♄, then the preceding judgment holds not true.

So when in a nativity you find ♄ more elevated than either the ☾ or ♀, and no planet assisting either of them, you may judge the native's inclination for a single life.

You must remember that the other significators of marriage are also to be examined, viz. whether they be in barren signs or cadent houses, or much afflicted, and in ☌ with ♄, and he well fortified; for, if the testimonies of these significators agree with the affliction of the ☾ and ♀, without doubt, the native will then never marry.

The ☾ in ♍, in □ of ♄, he in ♌ or ♉, ☾ combust of the ☉,

and in □ or ☍ to ♄, if she is in ♑, ♒, or ♎, the native never marries.

The □ or ☍ of ♀ and ♄ helps much to a single life; the ☾ as well as ♀ being in a barren sign, and cadent house, and some of the other significators either unhappily placed in bad houses or unfruitful signs.

The Testimonies of Marriage are these:

The sign of the 7th, a prolific sign.

A benevolent planet in the 7th.

The ☽ and ♀ in fruitful signs, and in the 1st, 5th, 10th or 11th houses.

To know whether the native will obtain his wife with ease, or much difficulty, you must consider all the qualities of the significators of marriage, wherein if you find the greater part of them fortunate planets, or well fortified, he shall then easily obtain his wife; if they be weak, and are signified by the infortunes, then not without labour and difficulty; but, if they be all imbecile and ill affected, then shall he make love unto many, and be as oft deluded, and in conclusion have much difficulty in procuring a wife: in that nativity where ♀ is not in some good aspect with ♂, the party shall suffer many inconveniences in his loves or affections.

Again, the nature of the significators is to be considered; for the benevolent planets do promise happy success: the greater happiness, the stronger they are: the malevolent usually much labour, although they are very powerful. I have ever observed, that when ♄ and ♂ are in ☍ out of the 1st and 7th houses, or when ♄ alone hath been near the cusp of the 7th; or when ♀ hath been in ♌ or ♏, and not in aspect of ♂, or when ♂ hath been in ♉, ♏ or ♑, in the 7th, whether in aspect to ♀ or not, the native had extraordinary difficulty to procure a wife, and married at last upon a sudden, but yet prone to women.

The Time of Marriage.

If all the significators of marriage, or the greater part, and amongst these the ☾, is oriental of the ☉, and in oriental quarters of heaven,

viz. 10th, 11th, 12th, 4th, 5th, and 6th houses, then the native shall marry in youth, or after his more mature years shall espouse a young woman.

If the significators be occidental of the ☉, and in occidental quarters of heaven, viz. 9th, 8th, 7th, 1st, 2nd, and 3rd, he shall either then very late contract matrimony, or else in his youth marry a widow, or one very aged.

Besides this, observe the motion of the significators, for, if they be direct and swift in motion, they declare marriage in youth; but, if they be retrograde, slow in motion, or stationary, they prolong the time.

The more special time is best adjudged from the directions of the mid-heaven to the ☌, ✶, □, or △ of ♀, if she was strong in the radix, or to the same aspects with ☾; or, by direction of ☉, direct and converse to the body, ✶, □, or △ of ☾ or ♀; or by direction of ☾ to any of the premised aspects of the ☉ or ☌: if the ☾ be directed to a □ or ☍ of the ☉ or ♂, see if it does not fall in aspect to a fortune, for, if not, the direction will be of no force.

Testimonies of the Number of Wives.

If all the significators of marriage be in watery signs, which we usually term fruitful, for the most part they note many wives, or more than one; the contrary, if posited in ♊, ♌, or ♏.

The ☾ conjoined to one planet only, whether by platic or partile aspect, denotes only one wife: where observe, when she is thus joined to only one planet, and is stronger than the planet with whom she is in aspect, the man outlives his wife; but, if the planet to whom the ☾ is joined is more powerful than the ☾, the husband dies before the wife.

If the ☾ is bodily joined to no planet, consider how many planets, and they direct and free from combustion, and not in their detriment or fall, do behold her with a partile aspect, but so as ☾ apply to them, and not they to her (the ☉ here is not considerable); from thence you may conjecture of the number of wives; you must consider the quality of the signs wherein the planets are that aspect the ☾, for fruitful signs double the number.

The most approved method I have hitherto found by experience is this: consider how many planets there are in the sign the ☾ is in, she *applying* to them, and not separated; so many wives the native may expect: if no such bodily presence be, observe how many planets, having dignities in the sign she is in, do behold her with a partile aspect; so many wives may be hoped for, &c.

Observe this general rule about wives: if the significators be weak, they argue sweethearts and amours, or such as he may woo for wives, rather than marriage itself: again, if the ☾ apply to a planet in a *common* sign, it argues two wives: if she be in a *fruitful* sign, and apply to a planet in a fruitful or bicorporal sign, it argues three wives.

To know from whence or what Quarter the Native shall have his Wife, observe the following Rules.

The significators of marriage in the 9th or 3rd house, or else peregrine, having no essential dignities, portend the native shall marry a stranger, and not one born in the same county or country he himself was born in.

Signs of a Good Wife.

The happy aspect of ♃ to ♀ or ☾, with reception, in dignities equivalent, shows a wealthy wife, and marriage with a person of great birth.

♀ or ♃ in the 8th argues a rich wife, and born to have an inheritance very ample.

Royal fixed stars of first magnitude, near the cusp of the 7th, if the cusp thereof be also fortunate, these testimonies argue a rich and good-dispositioned wife.

Signs of Ill Fortune by a Wife.

Malignant planets in the 7th, very strong, denotes riches with a wife, but not attainable without some scandal or trouble.

The infortunes much debilitated in the 7th, denote wives, or a wife very poor, of an abject and sordid condition and birth.

It is not good for the native that either ♄ or ♂ be in the 7th, unless

the fortunes aspect them, and be not cadent from the house; for ♄ causes sorrow and travel in the matter of marriage, and ♂ shows their death and destruction before the native.

Venus in □ or ☍ of ☾ signifies prejudice by marriage.

Venus in the 2nd, in an evil aspect of the malevolent planets, declares detriment by reason of the wife.

The ☾ afflicted denies any great felicity in marriage.

Concord and Disagreement.

To know the mutual love and concord between man and wife, you must consider the planet or planets showing the number of wives, whether they be fortunes, and behold the ☾ with a friendly aspect; if so, they do declare much love, sweet society, and that perpetual goodwill shall continually be between them. But, if they be malevolent by nature, and have a □ or ☍ to ☾, they will fall out upon every slight occasion, nor will there be ever any perfect unity between them.

If a benevolent planet aspect the ☾ with an evil aspect, the native and his wife shall then agree but moderately, yet in more things they will accord.

If a malevolent planet have a friendly aspect to the ☾, they will agree but indifferently, and will be subject to disagree in most things; for, as the evil aspect of the fortunes hurts but little, so the benevolent aspect of the infortunes tends to ill.

The most assured means to know the agreement or disagreement of man and wife is, by comparing their genitures together, if they can be procured; wherein, if you find the ☉, in the wife's geniture, to be the sign and degree the ☾ was in, in the man's, or if the ☾ in the wife's is the place of the ☉ in the man's, it is a very good sign of unity and concord.

Or, if the significators of marriage are in ✶ or △, they show unity and affection: and so contrary aspects, contrary affections.

♀ with ♄ beholding ♂, there will arise jealousies between the native and his wife.

♀ in the 12th, designs but ill marriage; if ♃ be also in the 12th, the wife brings but little fortune.

♀, when she is in ill aspect with the ☾ or the infortunes, shows dissension between man and wife by reason of lasciviousness, &c.

♀, in a moveable sign, argues an inconstant man in affection, nor will he be content with one woman, especially if the ☾ or she be in ♋ or ♑: ♀, in a common sign, argues delight in marriage.

If the aspects between the ☉ and ☾ be evil, and an infortune have a □ or ☍ to one or both, they perpetually disagree. The ☾ decreasing in light, and in ☌ of ♂ in a moveable sign, the native's wife never truly loved him, but some other man.

In a Female Nativity, the Testimonies of Marriage are these:—

If the significator in a woman's nativity be fruitful, strong in fortunate houses, and in good aspect of the fortunes, they then promise marriage: but, if the significators be barren, placed in unfortunate houses, weak and afflicted of the malevolents, they argue no marriage: ♀ being occidental in the 7th house, and ♄ in the 4th, in a woman's geniture, argue the woman hath no great desire to marry.

If the ☉ and ☾ be in masculine signs, or in the same masculine quarter of heaven, or in one and the same sign, it being masculine, the woman will be a virago, will not care for men, and, if she chance to marry, will prove a refractory wife.

The special time of marriage is discerned by direction of the mid-heaven or ☉; the general time by the ☉: for, if he be in oriental quadrants, he denotes marriage in youth either to a young or old man, or after their full age with a young man: if the ☉ be in occidental quarter, he notes it will be long before she marries, and then with an old man.

The number of husbands is taken from the position of the ☉, who, in a sign of one form, or in aspect with one oriental planet, notes she will marry but one. The ☉ in a sign of many forms, or in aspect to many oriental planets, shows she will marry more than once.

The agreement is discerned from the significators of marriage being in mutual reception, or in ⚹ or △ to one another, or in good aspect with the fortunes, they then show unity. Contrary aspects, and the significators in the 12th, 6th, or 8th, portend no concord.

CIRCLE IV.—SECT. XXII.

Of Children.

Aphorisms for determining Issue.

The ☾ and ☿ in the 5th, and signs wherein they are, free from all manner of impediment, denotes many children.

Luna in the 5th promises children, but if ♄ be therein in the same house, they will prove ill-conditioned.

If the sign of the 5th and sign ascending be prolific, many children are promised.

Jupiter in △ to ☾, in humane or moist signs, gives children.

Moon and ♀ with ♃ in an angle, or in aspect from angles, signifies many children.

Venus and ☾ in the fifth house, especially in a fruitful sign, gives much issue, and declares the children to prove well.

All the planets in fruitful signs give abundance of children.

Venus in the 1st or 7th, in ♂ or ☌ to ♄, or if ♄ be in ♉, and ♀ in ♍, it argues barrenness to men, and abortion to women; or that what is produced shall die ere it has seen the light.

Saturn in the 5th, and the ☉ in □ to ♃, denies issue.

Sol with ♄ and ☿ in the 11th or 5th, aspecting the ☾, show the native will die without having children, or, if any be born, they die suddenly.

Aphorisms showing the Death of Issue.

Saturn and ♂ in the 5th and 11th, are arguments the children of the native shall not live long.

Sol having dominion in the 5th, joined to an infortune, leaves not one child alive.

Sol, ♄, and ☿, in ♂ in the mid-heaven, in □ or ☌ of ☾, kills the children.

Mars in ☌ to ♃, either kills the children, or denotes an ill death to them; so also doth ♃ when in ☌ to ♄, he then kills the greater part of them.

Mercury in the ascendant, and ♄ in the west, declares the children will live but a short time.

CIRCLE IV.—SECT. XXIII.

On the Quality of the Profession.

THE lord of the profession is taken two ways, from the ☉, and the sign which hath dominion of the mid-heaven. Therefore, we ought to observe the star that maketh oriental appearance next to the ☉; and that which agrees with the medium-cœli, either therein or in familiarity thereto, chiefly when it respects the application of the ☾: and, if one and the same star hath power in both respects, we take that alone, for what is inquired after; and, if it is not found in both respects, but only in one of the two, that alone shall be taken; but, if one next appear before the ☉, and another be in the mid-heaven, and hath familiarity with the ☾, both shall be taken; but he shall be preferred who is the most strong unto the dominion.

If none be found making application, nor in the mid-heaven, he that hath dominion of the medium-cœli we take as the proper significator of the office, exercise, or study to which the native will be agreeable to apply himself: at least, when we know the business is commodious to the situation in life; because some are born for idleness from the constitution of their stars: and the things which concern the lord of the action are thus investigated.

The kind of profession will be made known by the properties of the three stars,—that is, when they have dominion of the profession, viz. ♂, ♀, and ☿, and the signs in which they are: for ☿ makes scribes, managers of business, calculators, masters, dealers, exchangers, diviners, astrologers, and those who live by learning and interpretation, and the stipends and gifts of others: and, if ♄ give testimony to him, they will be stewards to others, or interpreters of dreams, or conversant in churches for the sake of divination and enthusiasm; if ♃ give testimony, they will be limners, orators, sophisters, conversant with great personages.

If ♀ have dominion of the profession, she will make those conversant with the scent of flowers, unguents, and wines, colours, tinctures, spices; as unguent-makers, plaiters of garlands, vintners, apo-

thecaries, weavers, sellers of spices, limners, dyers, sellers of garments: and, if ♄ give testimony to her, she will make men dealers in things which relate to pleasure and adorning, sorcerers, poisoners, deceivers, and those that deal in such like: but, if ♃ give testimony to her, they will be champions, bearers of armory, promoted to honour by favour of the women.

But ☿ ruling the profession, configurated with ☉, he will make those who work at the fire, as cooks, founders, burners, breakers, workers about mettles: but being with the ☉, he makes shipwrights, carpenters, husbandmen, stone-cutters, cutters of wood, under workmen. If ♄ give testimony to him, he makes seamen, emptiers of vaults, feeders of beasts, cooks, butchers. If ♃ give testimony, he will make soldiers, servants, tax-gatherers, innkeepers, custom-gatherers, sacrificers.

Again, two being found rulers of the profession together, if they be ☿ and ♀, they make musicians, causers of melody, and they that are busied about instruments, songs, and poetry, and chiefly when they change places: for then they make stage-players, actors, buyers of men, instrument-makers, dancers, players on stringed instruments, caperers, *alias* tumblers, workers in wax, painters: and, if ♄ give testimony to them, he will make with those mentioned those that deal in women's ornaments: and, if ♃ give testimony, they will be lawyers, employed in the commonwealth, teachers of children, rulers of the commons.

If ♂ and ☿ together be lords of the magistery, they will be makers of statues, of armour, engravers of holy things, formers of animals, wrestlers (Cardan says physicians), surgeons, accusers, adulterers, evil-doers, forgers of writings: and, if ♄ give testimony to them, they will be homicides, stealers of clothes, rapacious thieves, stealers of cattle, conjurers.

If ♂ and ♀ together take the lordship, they will be dyers, ointment-makers, workers in tin and lead, gold and silver, dancers in armour, apothecaries, husbandmen, physicians curing by medicines: and, if ♄ give testimony, they will take care of sacred animals, be sextons, lamenters and pipers at funerals, enthusiasts, conversant in mysteries, lamentations, and blood: and, if ♃ give testimony, he will

make men sacrificers, augurs, bearers of holy things, rulers of women, interpreters, and they who live by such things.

Moreover, the quality of the signs in which the lords of the profession are, causes the variety of the profession; for they of the human shape conduce to all those sciences and exercises which are for the use of man; but four-footed signs conduce to metallic arts, negotiations, buildings, smiths' and carpenters' art; tropical and equinoctial signs, to interpretations, commutations, measuring, husbandry, and priesthood; earthy and watery signs, to arts conversant about water, and by water, herbs, and ship-makers.

Again, the ☾ properly possessing the place of profession, and having a course with ☿ from the ♂ with ☉, in ♉, ♍, and ♋, will make diviners, sacrificers, diviners by basin; in ♐ and ♓ she makes mourners, and those moved by devils: in ♏ and ♏ magicians, astrologers, speakers of oracles, having foreknowledge; in ♎, ♈, and ♌, she makes enthusiasts, interpreters of dreams, and conjurers.

Therefore, the kinds of profession are distinguished by these; but the greatness thereof is manifested from the strength of the ruling stars: for, being oriental or angular, they make the profession powerful; but occidental or declining from angles, makes them subordinate.

If the benefics be superior, they will be great, gainful, firm, glorious, and joyful. If the malefics be superior to the lords of the profession, they will be mean, inglorious, unprofitable, and uncertain.

Saturn, therefore, bringeth opposition by cold, and mixture of colours (slowness and lukewarmness, says Cardan), but ♂ through boldness and divulgation; and both are opposite to the perfection of the profession: but the general time of increase or diminution of arts is judged from the disposition of the stars, which causes the effect which they have in the respect of the oriental and occidental angles.

CIRCLE IV.—SECT. XXIV.

Of Travelling.

THE things which concern travelling we consider from the position of the luminaries to the angles; of both, but chiefly of the ☾: for the being occident,* and declining from angles, causeth travelling and change of places. And sometimes ♂ himself, occidental or declining from the place of the mid-heaven, causeth the same, when in an opposite or quartile aspect to the luminaries. If the ⊕ also falleth in signs which cause travelling, the whole life, conversation, and actions, will be spent in a foreign country.

Moreover, when the benefics behold the mentioned places,† or succeed, the travelling life will be famous and profitable, and the returns will be quick, and without hindrance. But, if the malefics behold or succeed, the travelling will be hurtful and dangerous, and the return difficult; but we ought everywhere to assume the temperament, and observe the stronger of the made configurations.

Moreover, if the signs which cause travelling be of one form, either in respect to themselves, or the stars which have the lordships over them, travelling will be rare, and not without some leisure; but, if they be double-bodied, or of two forms, they will be continual, and in many times.

Jupiter and ♀ being significators of travelling, the travelling will not only be without danger, but also pleasant; for by the governors of those countries, and concourse of friends, he is sent away with pleasure, the constitution of the air and the plenty of necessaries favouring.

If ☿ be joined to them, there will be an addition of gain, gifts, and honours.

But ♄ and ♂ possessing the lights, especially if they are opposed mutually to them, they will cause great dangers and unprofitable travelling. But, being in moist signs, they will produce dangers by

* In the seventh house.

† That is, place of the *Sun*, *Moon*, *Mars*, and Part of *Fortune*.

shipwrecks, or by desert and inaccessible places. In fixed, by precipices and contrary winds. In tropical and equinoctial, by want of necessaries, and a sickly constitution of the air. In human-shaped, by robbers, ambushes, and thefts. In earthly, by the increase of wild beasts or earthquakes. But if ☿ concur, the danger will occur through accusations, and creeping things and casters of venom.

Some are of opinion, that what is said of the lights must also be understood of ♂ and the ⊕. But, though they are allowed to cause travelling, and show the success of such travelling, yet the luminaries alone and only do point out the quarter towards which the peregrination shall be.

The signs said to cause travelling are the signs in which the aforesaid significators of travelling are found.

CIRCLE IV.—SECT. XXV.

Of Primary Directions.

PRIMARY directions are arithmetical calculations of the *time* of events, caused by the significator forming aspects with the places of certain stars, and are of two kinds, zodiacal and mundane.

Zodiacal directions are founded upon the familiarities of the stars among each other in the zodiac, subsequent to the time of the nativity, and consist in calculating the *distance* of the place of a significator in a nativity from the place he must arrive at before he can form the aspect, which distance is called the *arc of direction.*

It must here be observed that, in *directions*, the *place* of a planet in a nativity is called the planet itself, as they are found to impress their natures on the places where they are found at the moment of birth, as strongly as if they were continually present in that spot, although they may be no longer there, when the significator arrives: thus, if we direct the ☉ to a ☌ of ♃, we mean to the radical situation of ♃, which always possesses his efficacy.

Mundane directions are different from the above, for they are wholly independent of the *zodiac*, as much as if such a circle had never

existed, and only operate in respect of the world: for instance, the ☉ in ♐, being on the cusp of the 11th house, would be in *mundane* sextile to ♈, on the cusp of the ascendant; whereas, in respect to the *zodiac*, he would have no aspect to that point at all. Thus, the mundane aspects are measured by the arcs and semi-arcs of the planets, and have nothing to do with calculations in the zodiac.

The mundane aspects are undoubtedly most wonderfully strong and powerful, particularly in *squares* and *trines*, and will amply repay the young student for learning the theory thereof.

It was formerly the custom to calculate these *directions* by figures, a tedious and incorrect arithmetical process; which is now, in a great measure, superseded by the discovery of the zodiacal planisphere, an instrument not to be surpassed in any way, even by the best trigonometrical calculations, and by which the labour of a month, according to the old system, can be performed in the space of a day, or sometimes in a few hours, with surprising exactness. It also shows at one view the various aspects, declinations, arcs, &c.

The measure of time *now* used in equating the arcs of direction is that invented by Valentine Naybad, giving to every degree of the arc one year and five days.

CIRCLE IV.—SECT. XXVI.

THE SIGNIFICATION OF SEVERAL FIXED STARS IN NATIVITIES.

Ten thousand suns appear,
Of elder beam; which ask no leave to shine
Of our terrestrial star, nor borrow light
From the proud regent of our scanty day.

BARBAULD.

Fields of radiance, whose unfading light
Has travelled the profound six thousand years,
Nor yet arrived in sight of mortal things.

THE significator of substance, or cusp of the 2nd, ⊕, or with Regulus or with Arista, denotes riches, wealth, and honour.

The significators of substance, or ⊕, in ♉ with Aldebaran or Caput

Algol, show loss of estate and poverty. The ☉ or ☾ with the Pleiades, or Præsepe, Antares, or Deneb, the native will suffer some hurt or defect in his eyes; and it is incurable if that light be angular. The ☾ in ☌ with Cingula Orionis, and combust, shows blindness of one eye at least.

The significators of honour, in ☌, or within 5° of ☌ forward or backward, with Aldebaran, or with Hercules, Regulus, Arista, Lanx Boreales, or Antares, show great honour and preferment. The ☉ or ☾ in ☌ with the Pleiades or the Hyades, shows military preferment; the same if those stars culminate. Caput Algol culminating gives the native authority over others. Aldebaran or Antares in ☌ of ☉ or ☾, in the ascendant or 10th, give the native honour, but with many difficulties and casualties. Arista ascending or culminating gives the native religious preferment. Fomahaut and Rigel, in the ascendant, gives an immortal name. Regulus or Arcturus in ☌ of ☉, ☾, or ♃, in the 10th, give ample fortunes and very great preferment. Syrius or Procyon, in ☌ with ☉ in the ascendant, or 10th, gives royal preferment and favour.

One or both of the luminaries in ☌ with Caput Algol, or with Aldebaran, Hercules, or Antares, presage a violent death. ☉ in ☌ with Caput Algol in the 8th, in □ or ☍ to ♂, the native will be in danger of losing his head; if the light culminates, he may die by some wound. ☾ with Hercules or Arcturus, in the ascendant, 7th, or 10th, in ☌ with ♂, the native will be in danger of being suffocated. ☾ with Antares, and ♂ in the 4th, 7th, 11th, or 12th houses with Aldebaran, the native will die by the sword, or by a blow or a sudden fall. ☾ with Antares, in ☍ to ♄ with Aldebaran, shows that, if the native be not hanged, he will at least die a violent death. ♄ or ♂ with Caput Algol, and the ☾ with Deneb or the Tail of the Lion, he dies by the sentence of the judge. The ☾ with Cor Hydra, afflicted by ♄ or ♂, he will be in danger of poison or of drowning; and, if the infortune be angular, it is so much the more certain. The ☾ with Procyon, and the ☉ or ♂ with Lucida Vulturis, or Fomahaut, shows danger of being bit by a venomous beast. The ☾ with Syrius, and ♄ or ♂ with Ultima in ala Pegasi, gives a violent death by the fury of violent beasts or martial men. The ☾ with Cingula Orionis and ♄,

or Caput Hercules or Antares, shows the native will be in danger of perishing by water or by wicked persons. The ☾ with the Pleiades, and ♄ or ♂ with Regulus, shows the loss of one or both the eyes; and this judgment is confirmed if ☾ at the same time be combust. The Pleiades in ♂ with ♂, and Regulus with ♄ are eminent significations of a violent and untimely death. Fixed stars of the 1st magnitude near the cusp of the 7th, show a good and rich wife; but her condition will much sympathize with the nature of the stars significators, joined with fixed stars of the 1st or 2nd magnitude, near the ecliptic, shew great preferment and eminent honours. Fixed stars of the nature of ♄, in ♂ with the ☉, involve the native in a succession of troubles by repeated affliction. Fixed stars of the nature of ♂ and ☉, or ☿ and ☾, give glory and renown; of the nature of ♃ and ♀, or ☿ and ♀, honour and wealth. Fixed stars in angles, especially with the benefics, give admirable preferment, and many great gifts, and elevate from poverty to an extreme height of fortune.

CIRCLE IV.—SECT. XXVII.

Of Transits.

A TRANSIT is the passing of any planet over the body or aspect of any promittor or radical significator in a nativity. That transits have a peculiar effect in nativities is well known to all who have paid any attention to the subject; and yet they have also at times unaccountably failed. This failure of transits in some cases, and their remarkable truth in others, has afforded us much consideration, for we find that all transits seem to have their proper effect when made on or near the birth-day, thus justifying, in a great degree, the opinion which the ancient astrologers had of the *revolutional* figure, or the sun's ☉ return to the original place which he occupied in the radix: the reason of which is plain, as all astrological calculations are made from the *geocentric* positions of the planets.

Now, when Jupiter or Venus shall transit the principal angles, as the *mid-heaven*, *ascendant*, or the places of the sun and moon, these

times will be attended with singular success, provided they are not in evil aspect to Saturn, Mars, or Herschel; for then, instead of good, evil may be expected; but, if Jupiter or Venus should be in good aspect with each other without the interposition of malefic rays, the good becomes doubled. If Herschel, Saturn, or Mars, shall transit the *mid-heaven*, the *ascendant*, or the places of the luminaries, by good aspect, and they are in favourable aspect to Jupiter or Venus at the same time, without any aspect to each other, they produce good to the native: if by evil rays, as the *conjunction*, *square*, or *opposition*, they portend bad; but if they be in *good* aspect to the benefics at the same time, this will soften their malignant influence, and that planet which gives testimony by good aspect signifies the means by which the native will be assisted. But, in this mode of judgment, special regard ought to be had to those days in which the aspects are most complete.

CIRCLE IV.—SECT. XXVIII.

Of Secondary Directions.

By secondary directions, we are to understand those configurations and familiarities of the planets which arise daily from the time of birth, and are applied to the prediction of events that are to come to pass in the same succession of years from the birth as correspond with those days. For example, all aspects of the stars, both to the luminaries and cardinal houses, that happen on the first day after birth, are applied to the first year; those of the second day after birth, to the second year; those of the third day to the third year, and so on in progressive rotation, as far as this speculation can extend.

In the management of these directions we are principally to observe what configurations the ☾ has to the other planets; for if she be joined with benefic stars, or irradiated by their good aspects, or even by the good aspects of the infortunes, it denotes a happy, healthful, and prosperous year to the native, in nature and quality peculiar to the principal significator in each configuration, and to the houses and

signs in which they fall in the radical figure. But, on the contrary, if ☾ be joined to malevolent stars, or irradiated by them, or in parallel declination of the infortunes, it forebodes to those years pointed out by the days in which these evil configurations happen, great afflictions either in mind, body, or estate; and, if a primary direction should correspond with them, of the same malignant nature, a complication of temporal misfortunes will most probably ensue.

In the consideration of these directions, we are particularly to attend to the critical days and climacterical years; for at those times the good or evil configurations of the planets are most powerful in their operation. If, upon either of those occasions, the ☾ be found in □ or ☍ to the place in which she was posited at the time of birth, and an evil primary direction of the signification of life correspond therewith, death is then at the door, or at that time very much to be feared even in the strongest constitutions, or however healthy they may appear to be when they begin to take effect.

And so, likewise, if ☉ or ☾, in the secondary directions, be afflicted by the malignant rays of inauspicious configurations, with an evil primary direction, with which both the revolution and transit agree, it is considered an irrevocable indication of death to the native.

These secondary directions have always been in reputation among the Arabs and Egyptians, who, in common practice, prefer this method of predicting from the genethliacal figure, to the more complicated and laborious mode of calculation by the primary directions. The former practice has doubtlessly the advantage in point of expedition; for, by the use of it in those countries, they will, upon the bare inspection of a nativity, give an account of the general and particular incidents during the whole course of the native's life. It is a doctrine much on a level with that of horary questions, and may be used to give a general idea of the native's figure of birth, and of his probable bent of fortune, where time or circumstances will not admit of particular calculations.

CIRCLE IV.—SECT. XXIX.

DISSERTATIONS
ON THE
PART OF FORTUNE.

The circumstances regulating the fortune of wealth are to be judged of from that part alone which is expressly denominated the *Part of Fortune;* the position of which is, in all cases, whether arising in the day or in the night, always as far removed from the ascendant as the sun is distant from the moon.

When the *Part of Fortune* has been determined, it must be ascertained to what planets the dominion of it belongs; and their power and connection, as also the power and connection of others configurated with them, or in elevation above them, whether of the same or of an adverse condition, are then to be observed: for, if the planets which assume dominion of the Part of Fortune be in full force, they will create much wealth, and especially should the luminaries also give them suitable testimony in addition.

In this manner, Saturn will effect the acquirement of wealth by means of buildings, agriculture, or navigation; Jupiter, by holding some government or office of trust, or by the priesthood; Mars, by the army and military command; Venus, by means of friends, by the dowry of wives, or by other gifts proceeding from women; and Mercury by the sciences and trade.

Should Saturn, however, when thus in influence over the fortune of wealth, be also configurated with Jupiter, he particularly provides wealth through inheritance; especially, if the configuration should exist in the superior angles, Jupiter being also in a *bicorporal* sign, and receiving the application of the moon; for, in such a case, the native will also be adopted by persons unallied to him, and will become heir to their property.

And, further, if other *stars*, of the same condition as those which rule the *Part of Fortune*, should likewise exhibit testimonies of dominion, the wealth will be permanent; but, on the other hand, if stars

of an *adverse* condition should either be in elevation above the ruling places, or *ascend* in succession to them, the wealth will continue. The general period of its *duration* is, however, to be calculated by means of the declination of the stars, which operate the loss, in respect of the angles and succedent houses.*

Ptolemy's Tetrabiblos, Book 4, Chap. 2.

CIRCLE IV.—SECT. XXX.

TO CALCULATE THE PART OF FORTUNE.

In the diurnal geniture, the ☉'s true distance from the east is to be added to the ☽'s true right ascension, and, in the nocturnal, subtracted; for the number thence arising will be the place and right ascension of the Part of Fortune; and it always has the *same* declination with the ☽, both in number and name, wherever it is found. Again, let the ☉'s oblique ascension, taken in the ascendant, be subtracted always from the oblique ascension of the ascendant, as well in the day as in the night, and the remaining difference be added to the ☽'s right ascension: the *sum* will be the right ascension of the Part of Fortune, which will have the ☽'s declination."† *Placidus de Titus.*

ANOTHER WAY.

A much simpler and equally correct way of calculating the Part of Fortune, is given in a late publication, viz.: "To the oblique ascension of the ascendant or horoscope, add the true oblique ascension of the ☽, taken in the pole of the horoscope; and from this *sum* subtract the ☉'s oblique ascension, likewise taken under the same pole. The remainder will be the true oblique ascension of the Part of Fortune." *Astrological Dictionary.*

* That is to say, its duration will depend on the time requisite to complete the *arc of direction*, or prorogation between the stars operating the *loss*, and the places which give the *wealth*.

† If the ☽ is going from the conjunction to the opposition of the ☉, then the ☽ follows the ☉, and the Part of Fortune is always *under* the earth, *from* the ascendant; but, if the ☽ has passed the ☍, she goes before the ☉, and the Part of Fortune is *before* the ascendant, and always *above* the earth.

CIRCLE IV.—SECT. XXXI.

METHOD OF CALCULATING THE
Part of Fortune
BY THE ZODIACAL PLANISPHERE.

To the above scientific methods of calculation, we will add the following, which is the most *correct* method that has been given of calculating the Part of Fortune by the *planisphere* (an instrument which, we perceive, is now used by most of the artists of the present day,) which is as follows:—In order to calculate the Part of Fortune by the *planisphere*, extend the line of the moon's ☌ declination parallel with the equator, to an indefinite length, both towards the eastern and western horizons; then take the true distance of the sun from the *ascendant*, and, with this extent, place one point of the compass on the place of the moon, and the place where the *other* point touches on her declination is the *mundane* place of the *Pars Fortunæ*. In order to get its *zodiacal* place, draw its pole, by the circular ruler (used for marking the cusps of the houses), and where this polar line cuts the zodiacal line, the degree and minute of the zodiac which answers thereto is the true place required.

It being an established rule,

As ☉ : ascendant :: ☽ : ⊕,

or, in words, so far as the ☉ on the line of his declination is from the ascendant, so far is the ☽, on the line of her declination, from the ⊕. The ⊕ is also the true place of the ☽, at sun-rising, and it may be remarked, without fear of contradiction, that this point may be calculated more correctly by the zodiacal planisphere, than in any other way whatever.

From the foregoing quotations cited from Ptolemy and Placidus, two of the most ancient and renowned astrologers, it will be seen that *they* placed ample dependence upon the *effects* of the Part of Fortune. In modern times, it seems that this influence is rather doubted amongst our English artists, some of whom have not scrupled to call the Part of Fortune a "mere phantom," and an "imaginary point," with

other similar phrases equally intelligible to the experienced student. Notwithstanding the assertions of these writers, we maintain that no one who is unbiassed by prejudice can make trial of the supposed effects of this point, without becoming soon convinced of its efficacy and real influence over the fortunes of any particular native. Let any one who disputes this point bring up the directions thereto, and, if he finds the ⊕ meet the □ or ☍ of ♄, ♂ or ♅, or even the ☽ or ☿, without some tremendous losses, or if he finds the ⊕ directed to ♃ or ♀, without peculiar and extraordinary good and supereminent success in his worldly affairs; or if any one who had the ⊕ angular in his geniture, and unafflicted, did not become rich before the age of thirty years: if they *rightly* calculate the ⊕, and find *none* of these effects to take place, which we challenge them to produce a single *authenticated* instance of, then, and only then, will it be their duty to cry down its *real* effects as *supposed*, and to call it imaginary, delusive, and void of reason. But, until they *have* done this, let them conceal their ignorance of prognostic astronomy by using a dignified silence upon matters they understand not. If the Part of Fortune *be* an imaginary point, so is *also* more than two-thirds of the science; for what are the great circles of the zodiac but imaginary, in any part, when the sun is not present? And what are the aspects to fixed stars more than hundreds of millions of miles distant from our earth, but imaginary? Nay, what are the points of the horizon, ascending and descending, of the zenith, nodes, and the houses themselves, but imaginary, since they leave no palpable traces of any such curvatures? Yet they do exist, and their influence is every day proved beyond the possibility of a doubt. Let us hear no more, then, of imaginary effects; for, least of all, should astrologers talk of referring remote causes to a demonstrable standard, which never did, nor ever will, exist.

ALFRED.

CIRCLE IV.—SECT. XXXII.

OF REVOLUTIONS.

THE period in which a star revolves round the ☉ or the ♁ is the term generally applied to the annual period when the ☉ comes to the exact place wherein he was posited in the nativity; and to erect a *revolutional* figure is nothing more than to find the exact time of the ☉'s return to his radical place, and set a figure of the heavens thereto.

There is a singular truth and much amusement, as well as instruction, in the theory of *revolutions;* and the best way of judging them is, first of all, to observe what planets are *returned* to their radical places, and what planets are in sextile, trine, or other aspect thereto. These will produce corresponding effects either *good* or *evil*, as the planets so returning are benevolent or malevolent in signification. And the effects thereof continue for some considerable time in *active* force, being more powerful, according as the *directions*, both primary and secondary, incline towards good or evil.

The second way is to calculate the figure according to the whole of the dignities by house, exaltation, and triplicity, giving each its due share of celestial influence, without any reference at all to the radix; and accordingly as the figure shall be constituted so will events be found to concur.

This latter way the student will find extraordinarily correct.

CIRCLE IV.—SECT. XXXIII.

The Art of resolving all Lawful Horary Questions.

WE have already laid down the fundamental rules of this department of the science, which may be readily found under the proper heads. It now remains to speak further of the method used in resolving a question.

Horary Questions are questions asked at a certain hour. When

a person feels his mind seriously agitated concerning the result of any undertaking or impending event. A figure of the heavens is then erected for the minute in which the question is asked, when, if the artist be skilful, and the querent sincere, and really anxious respecting the result, there is little reason to doubt but the answer will, in general, be true and satisfactory; the whole being the effect of that sympathy which pervades all nature, and which is the fundamental principle of all divination, under whatever form practised, where the querent and the artist are sincere.

There is nothing in this either celestial or diabolical, meritorious or criminal, good or evil: a person is equally justifiable in making an inquiry into one thing as another; and to propose a *horary question* is an act as indifferent in itself, as to ask what it is o'clock: it contains nothing supernatural, for it is nature itself, operating in its usual way. It is, in fact, the same kind of sympathy which causes the magnet and iron to approach each other; a detached portion of earth to return towards the common centre; the water to approach the luminaries; the child to approach the nipple; the planets to revolve round the sun; the needle to point to the pole; the husband to feel the pain of gestation alternately with his wife, and to have milk in his breasts at the time of parturition; the mother to feel the draught flow into her breasts some seconds before the child awakes; the marks imprinted on a child in the womb by the mother's wants or fears; the increasing or diminishing colour of a fruit-mark, as the fruit it represents is in or out of season; the turbulence of wine at vintage-time; the responsive sound of one musical instrument untouched to another that is struck, and a thousand more instances, superfluous to mention.

All instinct is sympathy, and the *same* common affinity between various parts of matter, which induces rats to forsake a falling house, ants to quit their nests, carrying their young with them, before an inundation, and dogs to foretell disasters, will enable a human being to propose a horary question, at the instant of time when the heavens are favorably disposed to give a solution.

THE TIME OF RECEIVING A QUESTION.

Many disputes have arisen about the proper time for the figure of a horary question to be erected to. Some think, the moment when the querent is first seen by the artist, others when he salutes him, others when he inquires for him, &c. The *true* time, however, is that moment when the question is asked; or, if the artist cast his own figure, it should be the moment when he determined on doing it, whether he did it at that time or not: because it might not be done for want of convenience.

Bonatus thought no artist could judge from his own figures, because he must judge partially; but of this he must be careful; and certainly no one ought to be so good a judge of his own feelings, and the proper sympathetic sensation requisite to constitute a *true* figure, as an artist.

Some, again, affirm, that the moment in which the querent experiences such a sensation is the time for erecting the figure: but, if the querent be not aware of this, the time cannot be directly known; and, therefore, the moment of his proposing the question is the *true* moment, however long he may have been in the journey; for nature and sympathy will amply provide for all this, and adapt the *time* to the *circumstances*. Thus, in case of a letter to such an effect being received by an artist, however long it may have remained in his hands unopened, the moment in which he comprehends its contents is the moment to which the figure must be erected. Should, however, any querent be aware of these things, and direct a figure to be made to any particular time, to *that* time the figure must be erected.

CIRCLE IV.—SECT. XXXIV.

To resolve a Horary Question.

In resolving a question of this nature, the artist must, in the first place, find out to which of the celestial houses the subject most properly belongs, which he will readily discover by referring to that

section which treats of the operation of the twelve houses. He must then refer to the table of dignities, and by this means he will discover the planets bearing rule over the subject in question, and its various contingencies.

In the next place, the moon must be considered, for she is always a powerful significator in subjects of this nature, and by her benevolent influence conduces much to the performance of any demand. Afterwards must be considered the various aspects, both for and against the matter in hand, as well as the *positions*, *receptions*, *translations*, and *frustrations* (if any), in the figure, as they shall occur, and which have been already explained. By this means, not only the true answer will be obtained, but every other remarkable event contingent thereon cannot fail to be discovered.

Our limits will not permit us to dwell longer on this subject, which would require a large volume of itself. But those who would become proficients herein, are recommended to peruse the works of LILY, the famous astrologer of Cromwell's time, who shone unrivalled in this branch of astral science. There is also a great deal of information on this subject to be derived from the perusal of *Coley*, *Thrasher*, *Ball*, *Middleton*, and *Wilson;* in the last author particularly. But, above all, those who would wish to read "the language of the stars" should apply to some professor of eminence and integrity; for, *experience* being the best master, the student would learn more under a skilful artist in a few *weeks* than he would in as many *months*, or even *years*, by his own application, if destitute of proper examples.

CIRCLE IV.—SECT. XXXV.

The Planetary Dignities.

MUCH controversy has lately arisen upon this disputed point; and it is still a desideratum in astrology, to be actually convinced, whether the planets are *bonâ fide* better or worse by being in their *houses*, *exaltations*, or *triplicities*. Much on either side has been said, much more may be said, and still will the truth remain obscured; arising

from the difficulty of judging accurately, where so many complex arguments are, *pro* and *con*, brought forward. But it is a singular fact (which it will puzzle the enemies of *essential dignities* to account for, and which they cannot contradict), namely, that, from the time of the actual *commencement* of any event, the *end* thereof and its contingencies may be *predicted*. From whence does this arise? Not from the sympathy of a question, for, if no question were asked for years, still, at any *future* period, indefinitely, if the figure of the heavens be erected to the precise time when the *commencement* of any *past* event occurred, and judged by the rules laid down for the *essential dignities*, the events thereof will still be plainly denoted, whether past, present, or future. Here, then, the effect *cannot* be sympathy, but must be preordained and immutable. How, then, will the adversaries of the old system get over this dilemma? If they make an experiment of the fact, they will be soon convinced thereof; and we would ask them, if this be the case, why should not the face of the heavens at *birth* carry the *fate* of the native with it, according to the symbolical nature of the dignities, as well as it evidently does at the commencement of *any* enterprise? Suppose a question were asked at the moment of time an infant was born, the *anti*-dignitarists would then calculate the star bearing rule in the ascendant, &c. &c. and judge therefrom. How they will make the distinction between one case and the other we shall leave to time and experience to determine. In our foregoing treatise we have given rules for judging a nativity, *without* the ancient system of the dignities, and yet, after all, the ancient astrologers seem to have far surpassed the moderns.

We will now give *three* examples of the axiom we laid down, "*that the end of every undertaking may be discovered by the face of the heavens at the commencement thereof;*" and they are all three not only well-known to hundreds of persons, but also of a recent date.

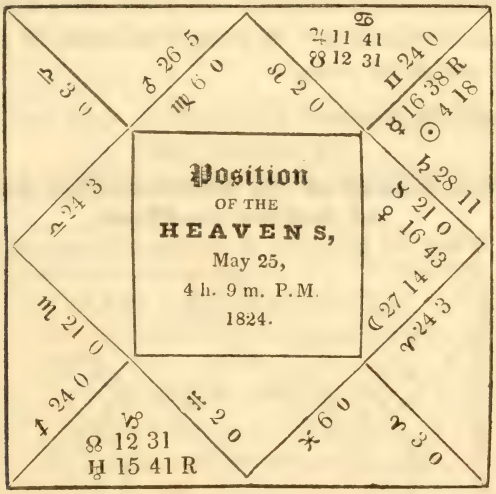
The *first* example is the—

Figure of the Heavens

FOR THE TIME OF THE UNFORTUNATE HARRIS'S ASCENT FROM THE EAGLE TAVERN, IN THE CITY ROAD,

Which terminated in the Loss of his Existence.

ILLUSTRATION, No. XXXV.



Planets' Places at Mr. Harris's Birth, May 24, 5 *h.* 0 *m. A. M.* 1792.

☊	♈	♎	♍	♂	♂	♊	♋
♅ 15 6	♄ 27 10	♃ 22 28R	♂ 20 0	♀ 13 40	☿ 20 46R	☉ 3 35	☾ 9 54

The time of the above unfortunate gentleman's ascent was noted down by many persons, and is certainly the most striking proof of astrology, and of the arguments we have advanced, that could possibly be brought forward. It was, however, not a horary question, but the result of after-calculation. Yet, as calculations *after* the event could not invalidate the testimony drawn from the actual time thereof (which could not be altered), it is scarcely necessary to mention anything further by way of preface.

Venus rules the ascendant, which planet, with the **moon**, are the significators of *Harris;* and here we find the **moon** in **Aries**, on the *west* angle, in *opposition* to the house of *life*, and recently separating from the *square* of **Herschel**, who is in *opposition* to **Jupiter**, from the

third and ninth houses (houses of long and short journeys), which clearly showed a dangerous voyage; and next we find Venus, lady of the ascendant, the house of *life*, near the cusp of the eighth house, or house of *death!* Mercury, lord of the house of *hopes*, is also in that fatal house; and, lastly, Saturn,—the evil planet, Saturn,—at all times a messenger of woe, is ruler of the *fourth* house, or the final end of all things, and is within the very limits of the fatal boundary,—the house of dissolution! A stronger testimony of a calamitous end could scarcely be evinced!

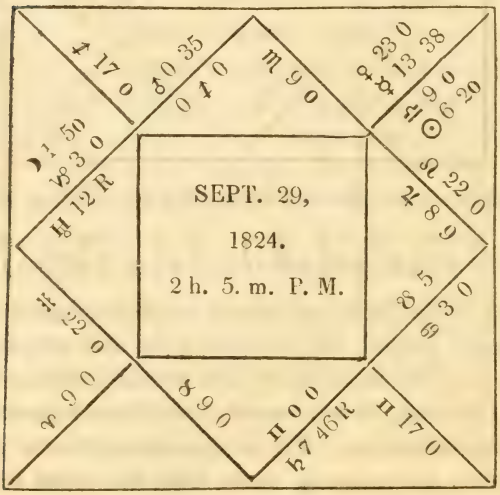
The next example is,—

A FIGURE FOR

The fatal Ascent of Mr. Saddler, the Aeronaut, at Bolton-le-Moor,

Which was noticed by an intelligent Correspondent.

ILLUSTRATION, No. XXXVI.



In this instance, Saturn, the author of misery, rules the house of life, and is applying, by a *retrograde* motion, to the *opposition* of the cruel and inveterate Mars, who is posited in the hurtful sign Sagittarius, a sign preeminent for falls and hurts, and dangerous casualties, when possessed by malevolent influence.

The moon, a co-significator, is applying by rapid motion to the

quartile of the ☉, lord of the house of *death*, who disposes of ♃, the only benevolent planet in the scheme, while ♅ is also vitiating the *ascendant:* a singular combination of evil, rarely to be met with, and never failing to cause death or imminent peril.

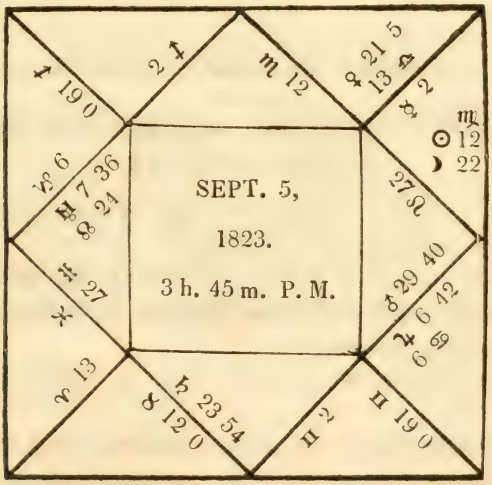
It is a very singular circumstance, that ♃, in the seventh house, shows good fortune to the wife, even by this calamitous event; which actually proved the case, a subscription being raised for her benefit, by a number of gentlemen, &c.

The third example is a—

Figure for the successful Ascent of Graham the Aeronaut,

From Berwick Street, in company with the unfortunate Harris.

ILLUSTRATION, No. XXXVII.



This aërial ascent was the finest that had ever taken place in the metropolis, and attracted the admiration of some thousands of persons, the streets and houses near the scene being lined with spectators. The astrological reason of which is plainly discovered from the figure; for ♀ rules the *fourth* house, and is placed in her own dignities in the house of voyages and long journeys in an *aërial* sign; and the ☽ is in trine to the lord of the *ascendant*, who is in reception with ♀, and ♃ is angular in the seventh house. These

positions denote the greatest success, which was the case, in every respect, except in *gain;* the experiment being at the sole personal cost of the aëronaut, and consequently no gain could accrue therefrom.

It was at this time that the unfortunate *Harris* first commenced his aëronautical career by ascending with the subject of the present article; and, although they were at this time excellent friends, yet soon afterwards (partly through female intrigue), they became decidedly hostile to each other. Now, when we consider the position of ☿ercury, who applies to the *quartile* of ♃upiter, the lords of the 11th and 5th houses, and the square of ♂ars and ♀enus, we see that this also, as well as every other circumstance, was plainly shown in the position of the *heavens* at the time this aërial voyage commenced.

RAPHAEL.

CIRCLE IV.—SECT. XXXVI.

THE ART OF CALCULATING ASTROLOGICAL PROBLEMS BY TRIGONOMETRY.*

Problem 1*st.*—The longitude of a star, without latitude, being given to find its declination in the ecliptic.

Rule, Add the sine of 23° 28′ to the sine of the star's distance from the nearest equinoctial point; the sum, less radius, will be the sine of the star's declination.

Example: Suppose the ☉ in 27° 36′ of ♈, what is his declination?

The first point of ♈ is the nearest equinoctial point to where the ☉ is: his distance from it is 27° 36′, the logarithmic sine of which will be found in the table (in the common angle of 27° and 36′) to be 9.66585. Add to this the logarithm 9.60011, belonging to the tropical sine, 23° 28′, less radius, and it will give the

* It is useless here to enter any farther into the principles of trigonometry than is necessary to the subject we are upon, and it is therefore only requisite to observe, that the tables of logarithms, sines, tangents, and secants, as referred to here, are those used with the nautical ephemeris, and may be had of almost any bookseller.

logarithm 9.26596, which will be found to answer to the sine of 10° 38′, which is the ☉'s declination.

Problem 2d.—The longitude and latitude of a star given, to find its declination.

Rule.—1st, Add the tangent of 23° 28′ to the sine of the longitudinal distance from the nearest equinoctial point; the sum, less radius, will be the tangent of the 1st angle.

2d, If the latitude and longitude have the same denomination, —namely, if the latitude be north and the star in a northern sign, or south and the star in a southern sign,—the latitude must be subtracted from 90°. But, if the latitude and longitude are of different denominations, the latitude must be added to 90°. Subtract the 1st angle from the sum or remainder, and it will give the amount of the 2d angle.

3d, As the cosine of the 1st angle is to the cosine of the 2d angle, so is the cosine of 23° 28′ to the sine of the required declination.

The declination will have the same denomination as the sign in which the star is, north or south, provided it be greater than the latitude. But if it be less than the latitude, and the latitude be of an opposite denomination to the sign, the declination will have the same denomination as the latitude.

Example: Suppose ♑ to be in 3° 21′ of ♈, with 0° 24′ north latitude, what will be his declination?

The nearest equinoctial point is ♈, from which ♑ is distant 86° 39′.

Sine of 86° 39′,	9.99926
Add the tangent of 23° 28′,	9.63761
It gives the tangent of the first angle,	9.63687, equal to 23°

26′. As the latitude and longitude are of opposite denominations, I add the 24′ to 90°, which gives 90° 24′, from which I subtract the 1st angle, 23° 26′, leaving a remainder of 66° 58′, which is the second angle.

As the cosine of the 1st angle, 23° 26′ (of which I take the arith. comp. for the sake of addition)	0.03738
is to the cosine of the 2d angle, 66° 58′,	9.59247
so is the cosine of 23° 28′,	9.96251
to the sine of the required declination,	9.59236, which is

equal to 23° 2′ of south declination, as ♑ is in a southern sign. Had this declination been less than the latitude, it would have been north, because the latitude is north, and of a different denomination from the longitude.

Problem 5th.—To find the ascensional difference from the declination.

Rule. Add the tangent of the latitude of the place to the tangent of the star's declination; the sum will be the sine of the ascensional difference.

Example: What is the ascensional difference of ♑ in the latitude 51° 32′ with 23° 2′ declination.

Tangent of 51° 32′,	10.09991
Tangent of 23° 2′,	9.62855
Sine of ascensional difference required,	9.72846, or 32° 21′.

N. B. If the tangent of the declination be added to the tangent of the pole of a star, it will give the ascensional difference of that star under its pole.

Problem 3rd.—To find the right ascension of a star, not having latitude.

Rule. Add the cosine of its longitudinal distance from the nearest equinoctial point to the arithmetical complement of the cosine of its declination; the sum will be the cosine of its right ascension from the equinoctial point, from which the longitudinal distance was taken. The arc thus found will, if the star be in ♈, ♉, or ♊, be the right ascension; but, if it be in ♋, ♌, or ♍, it must be subtracted from 180°; if in ♎, ♏, or ♐, 180° must be added to it; and if in ♑, ♒, or ♓, the arc found must be subtracted from 360°.

Example: Suppose the ☉ to be in 15° 6′ of ♈, with 5° 58′ of declination, I would know his right ascension?

Arithmetical complement of the cosine of the declination, 5° 58′,	0.00236
Cosine of its longitudinal distance from the first point of ♈, 15° 6′,	9.98474
Cosine of the sun's right ascension,	9.98710

equal to 13° 53′, which, as the sun is in ♈, is the true right ascension required.

Problem 4th.—To find the right ascension of a star, having latitude.

Rule. As the cosine of the star's declination is to the cosine of its longitudinal distance from the nearest equinoctial point, so is the cosine of its latitude to the cosine of the right ascension required.

Example: Suppose ♃ to be in 3° 21′ of ♒, with 23° 2′ of declination, and 0° 24′ of latitude, what will be his right ascension?

As the cosine of ♃'s declination (arith. comp.), 23° 2′,	0.03608
is to the cosine of his longitudinal distance from the first point of ♈, 86° 39′,	8.76667
so is the cosine of his latitude, 0° 24′,	9.99998
to the cosine of his right ascension from that point, 86° 21′,	8.80273

Subtract the 86° 21′ from 360°, ♃ being in ♒, it will leave a remainder of 273° 39′, which is the true right ascension of ♃.

If, however, the star be in the beginning of ♈ with great north latitude, or in the beginning of ♎ with great south latitude, the above method will not give the right ascension correctly, and therefore the proportion must be altered as follows:—

As radius is to the sine of the star's longitudinal distance, so is the cotangent of the latitude to the tangent of the first arc.

This first arc, when found, must be subtracted from the ecliptical difference, 23° 28′, and the remainder will be the second arc.

As the sine of the first arc is to the sine of the second arc, so is the tangent of the longitudinal distance to the tangent of the right ascension, from that point from whence it was taken, which, being regulated as before directed, will give the true right ascension. But the first rule will answer very well if the star be 2° distant from the first point of ♈ or ♎.

When the ascensional difference and right ascension are obtained, the semiarcs and oblique ascension or descension will be found in the usual way, as directed under the head of those articles; the oblique ascension, by subtracting the ascensional difference from the right ascension, if the declination be north, or adding it if south;

and the oblique descension, by adding the ascensional difference, if the declination be north, or subtracting it if south; if the star have no declination, it has only right ascension.

The semidiurnal arc will be found by adding the ascensional difference to 90°, if the declination be north, or subtracting it if south; and the seminocturnal arc by subtracting the ascensional difference from 90°, if the declination be north, or by adding it if south.

Problem 5th.—To find the point of the ecliptic on the cusp of the midheaven for any given time.

Rule.—1st, Add the time from the last noon to the ☉'s right ascension in time; the sum will be the right ascension of the midheaven in time. This must be turned into degrees and minutes.

2d, Add the cotangent of the right ascension from the nearest equinox to the cosine of 23° 28′; the sum will be the cotangent of the longitude from the said nearest equinoctial point.

Example: Suppose the right ascension of the mid-heaven to be 72° 38′, what point of the ecliptic should culminate?

Cotangent of 72° 38′ (its distance in right ascension from ♈),	9.49519
Cosine of 23° 28′,	9.96250
Cotangent of the longitude from ♈, 74° 0′	9.45769

Equal to 14° of ♊.

When the star is in ♈, ♉, or ♊, this gives the longitude from ♈; if in ♎, ♌, or ♍, subtract the arc so found from 90°,—it gives the longitude from ♎; if in ♏, ♑, or ♐, it gives the longitude from ♏ without subtraction; and if in ♒, ♓, or ♋, by subtracting it from 90°, it gives the longitude from ♒.

Problem 6th.—To find what point of the ecliptic occupies the cusp of any house, except the 10th or 4th.

Rule. Add 30° to the right ascension of the mid-heaven for every house, according to its distance from the mid-heaven eastward; the sum will be the oblique ascension of such house (namely, 30° for the 11th, 60° for the 12th, 90° for the horoscope, 120° for the 2d, and 150° for the 3d.) Thus, if the right ascension of the mid-heaven be 72° 38′, the oblique ascension of the 11th will be 102° 38′: of the

12th, 132° 38′; of the horoscope, 162° 38′; of the 2d, 192° 38′; and of the 3d, 222° 38′).

2d, To the cosine of the oblique ascension of the house, taken from the nearest equinoctial point, add the cotangent of the pole of the house; the sum will be the cotangent of the first arc.

3d, If the cusp of the house be nearest to Aries, add to the first arc 23° 28′; but, if nearest to Libra, subtract 23° 28′ from it; the sum or remainder will be the second arc.

4th, As the cosine of the 2d arc is to the cosine of the 1st arc, so is the tangent of the oblique ascension of the house to the tangent of its longitude from Aries or Libra; for, if the second angle be less than 90°, the longitude must be reckoned from the same equinoctial point the oblique ascension was taken from, but, if more than 90°, from the other point.

Example: What point of the ecliptic should occupy the cusp of the 11th house, the R. A. of the mid-heaven being 72° 38′?

Cosine of the O. A. of the 11th, 102° 38′, or 77° 22′, from ♎,		9.33987
Cotangent of the pole of the 11th, 23° 27′		10.36274
Cotangent of the 1st arc,	63° 14′,	9.70261
Being the nearest to ♎, subtract	23 28	
Second arc,	39 46	
As the cosine of the 2d arc, 39° 46′ (arith. comp.)		0.11427
is to the cosine of the 1st arc, 63° 14′,		9.65355
so is the tangent of the oblique ascension, 77° 22′,		10.64949
to the tangent of its longitude, 69° 4′,		10.41731

As the 2° arc is less than 90°, the longitude must be taken from ♎, from whence the oblique ascension was taken; it is therefore 69° 4′ distant from ♎, and, as it lies between that sign and the first point of ♋, it must be subtracted from 90°, and it will give 20° 56′ of ♋ for the cusp of the 11th house. The cusps of the other four houses, viz. the 12th, 1st, 2d, and 3d, may be found the same way, by means of their respective poles, and adding 30° to each for its oblique

ascension. The cusps of the other six houses are of course in opposite signs, degrees, and minutes.

Example: In the 12th house of the same figure, its oblique ascension will be nearer to ♎ by 30°, so that its oblique ascension will be distant from that point only 47° 22′.

Cosine of 47° 22′, its distance from ♎,	9.83078		
The pole of the 12th is 40° 48′, the cotangent of which is	10.06390		
Cotangent of the 1st arc,	9.89468	51° 53′	1st arc
		23 28	
As cosine of 2d arc, 28° 25′,	0.05576	28 25	2d arc
is to cosine of 1st arc, 51 53,	9.79047		
so is tangent of dist. 47 22,	10.03592		
to the tangent of long. 37° 19′,	9.88215		

This is its distance from ♎, which, subtracted from 90°, gives the distance from ♋, of 52° 41′, or 22° 41′ of ♌, for the cusp of the 12th house.

The longitude of the horoscope may be had the same way, but, as we have it correct to a minute in the table of houses, we shall proceed to the 2d house.

By taking 60° of oblique ascension away for the difference between the oblique distance of the 12th and 2d houses we bring it 60° nearer to **Libra**, or, to speak more properly, we pass **Libra**, for our distance of the 12th from **Libra** was but 47° 22′ of oblique ascension, which, subtracted from 60°, will make our distance from **Libra** 12° 38′, on the other side, the cosine of which is,

	9.98935		
Cotangent of the pole of the 2d house, 40° 48′,	10.06390		
Cotangent of the 1st arc,	10.05325	41° 30′	1st arc
		23 28	
		18 2	2d arc

As the A. C. of the cosine of the 2d arc,	18° 2′,	0.02184
is to the cosine of the 1st arc, 41° 30′,		9.87445
so is the tangent of this dist. 12 38,		9.35051
to the tangent of longitude, 10° 1′,		9.24680

which, without any alteration, is 10° 1′ of ♎.

For the 3d house we add 30° to the oblique distance, 12° 38′ from ♎, and it gives 42° 38′, the cosine of which is, 9.86670

The pole of the 3d house is 23° 27′, the cotangent of which is 10.36274

Cotangent of the 1st arc,	10.22944	1st arc, 30° 31′
		23 28
As the cosine of the 2d arc, 7° 3′	0.00330	2d arc, 7 3
is to the cosine of the 1st arc, 30 31	9.93524	
so is the tangent of the dist. 12 38	9.96408	

to the tangent of longitude 38° 41′ 9.90362, which is 38° 42′ distant from ♎, or 8° 42′ of ♏. The opposite houses have of course the same degrees and minutes of the opposite signs.

Problem 7th.—To find the pole of a star, or house, in any figure.

Rule.—1st, As the semiarc of the star or point is to 90°, so is its right distance from the 10th or 4th house (according as it may be situated) to the difference between its circle of position and that of the meridian, which difference, subtracted from its right distance, will give its ascensional difference under its own pole.

2d, To the sine of this ascensional difference add the cotangent of its declination ; the sum will be the tangent of its pole.

Example : Suppose the seminocturnal arc of ♃ to be 122° 26′, his right distance from the 4th, 21° 1′, and his declination 23° 2′, what will be his polar elevation (commonly called his pole) ?

Here we may use the proportional logarithms, which are contained in the same book as the logarithms of sines, tangents, and secants.

As the S. N. A. of ♃, 122° 26′ (proportional logarithm),		1674
is to 90° (pro. log.)		3010
so is his right distance from the 4th, 21° 1′ (pro. log.)		9327
		1.2337
		1674
to the distance between its circle of position from the 4th, which is equal to 15° 27′		1.0663

Subtract this 15° 27′ from the right distance, 21° 1′, it will give the ascensional difference of ♃ under his pole, 5° 34′

To the sine of the ascensional difference of ♃,	5° 34′,	8.98678
add the cotangent of ♃'s declination,	23 2,	10.37145
the sum is the tangent of ♃'s pole,	12 51,	9.35823

When the polar elevation of any house is wanted, its semiarc and declination will be those of the ☉, when he is posited in that point.

The arithmetical complement of these proportional logarithms may be found by subtracting the logarithm from 10.000, which will enable the operator to perform the whole by addition. At the tops of the columns of these logarithms the value is placed in degrees and minutes, leaving the left hand column for the seconds, but they may be made to answer to any sexagenary proportion. For instance, the logarithm of ♃'s S. N. A., 122° 26′, is the logarithm of 2° 2′ 6″, but, by considering every minute as a degree, the operation will be the same.

Those who can work by trigonometry,* according to the problems here laid down, will find their operations more correct than they possibly can be by referring to tables, provided they take their logarithms right; and, in finding the pole of a planet or house, or working with it when it is found, it is indispensably necessary, for by this means the pole may be taken and used even to a minute. I would therefore advise the student, if he be not already acquainted with trigonometry and the use of logarithms, to become so as soon as possible, especially if he would calculate to any degree of exactness.

* Next to trigonometry, the planisphere is to be preferred.

ILLUSTRATION, No. XXXVIII.

CIRCLE V.—SECT. I.

WONDERFUL PROPHECIES,

BY CELEBRATED ASTROLOGERS,

INCLUDING THOSE OF

HER ROYAL HIGHNESS PRINCESS OLIVE OF CUMBERLAND, THE RENOWNED NOSTRADAMUS, &c. &c. &c.

A COMMENTARY ON THE CELEBRATED PROPHECY OF NOSTRADAMUS,

Relative to the Destruction of London by Fire, in 1666.

ORIGINAL PROPHECY.

Le sang du juste a *Londres* fera faute
Bruslez par feu, de vingt et trois, les six,
La dame antique cherra de place haute,
De mesme secte plusieurs seront occis.

TRANSLATION.

The blood o' th' just requires,
Which out of London reeks,
That it be raz'd with fires,
In year threescore and six;
The ancient dame shall fall
Down from her place on high,
And of the same sect shall
Many another die.

THE versions of Nostradamus that have been attempted in our own language have been such uncouth productions, that they certainly could not be expected to please; and many reasons may be given for the diction in which they have appeared. I hope, therefore, without the imputation of vanity, that I shall be able to afford my readers an opportunity of more fairly appreciating Nostradamus than any preceding commentator has yet given them, by inserting a few of his most striking predictions, and accompanying each with a translation in plain literal English.

THE VIOLENT MARY.

The first thing we have to notice is the date at which this very surprisingly accurate prediction was made and written, which was about the year 1558, while our kingdom was under the dominion and persecution of that fiend-like woman, the Violent Mary. Having observed the date, let us attend to the first words of the oracle, "*The blood of the just requires*," from which it is to be inferred that, according to our prophet, the judgment he foresaw was to fall in expiation of the violent persecution and massacre of *the just* that was carrying on in his time. And it is worthy of being recollected, that Archbishop Cranmer, Bishops Hooper, Farrar, Ridley, and Latimer, who each were steadfast to the Protestant cause, were severally burnt alive; and that neither age, sex, learning, nor virtue, could save the victims of that terrible female hyena from destruction. Numbers suffered for no other crime whatever than reading the Lord's Prayer in English: and, had not Providence mercifully ended it by her death, there is no knowing to what length her vengeance might have been extended.

In the preliminary epistle to his son, Cæsar, prefixed to the seven

first centuries of his stanzas, he expressly says, that it is by "astronomical affections" that he has been enabled, "*through the divine power of God*," *to foretell that which should afterward come to pass:* and we are witnesses, that, more than a hundred years *previous* to the event, he points out the very *year* in which retribution should fall upon the city wherein we live, for the "*just blood*" which it had passively permitted to be shed in a former age.

RELIGIOUS TENETS OF THE ANCIENT BRITONS.

Before the introduction of Christianity into England, a pagan temple stood where St. Paul's now stands. The British islanders, like all other ancient people of the earth, were Sabaists, or worshippers of the heavenly bodies, *directly* or *indirectly*, as explained in another part of this volume: and the temple alluded to was dedicated to the moon, under her pagan title of *Diana*. Hence we perceive the application of that mysterious expression of the prophet, "*the ancient dame shall fall*," &c. meaning evidently the destruction of the grand national cathedral; and its eminent rank among the ecclesiastical structures of the world is forcibly signified by its being said that her fall is from "*a high place.*" This point being solved, it is easy to come at the sense of the remainder, namely, "*many of the like sect*," or character, "*shall fall*,"—which doubtlessly means, like places of worship; and, with the historical fact before us, we are able to show how awfully the prediction was verified; for, from the 2d of September, in the precise year that had been specified, when the fire broke out, in the space of three days, eighty-nine parish churches and 13,200 dwelling-houses were reduced to ashes. The numerous monuments of this catastrophe which daily meet our eye are ample vouchers for the wonderful fidelity and capacity of the prophet, and for the perfection to which the science *may* be carried by men of sound mind and persevering talents.

ILLUSTRATION, No. XXXIX.

CIRCLE V.—SECT. II.

A Wonderful Prophecy by Nostradamus,

CONCERNING

A GREAT FLOOD IN ENGLAND.

Le Grand Bretagne comprise d'Angleterre,
Viendra par eaux si haut a inondre.

TRANSLATION.

Great Britain, by which England
Is to be understood,
By waters coming o'er her strand,
Must suffer a huge flood.

THIS prophecy, as I judge from the date of the preliminary epistle, was written in 1555, or immediately afterward. It is contained in Stanza LXX. Century III. of Nostradamus: and in a book entitled *Rerum in Galliâ, Belgiâ, Hispaniâ, Angliâ, &c. gestarum Anno* 1607, *tomi septimi, liber secundus, conscriptus a Nichaolao Gotardo, Artus Dantiscano,* the following account is recorded; and which, indepen-

dent of its proving so perfect a fulfilment of the prediction, tells of an event which ought never to be forgotten; and we expect, by this our republication of the record, to afford an interesting story to all our readers.

"About the end of January, 1607," says the author, "the sea broke out so violently in England, that, after the breaking of fences and dikes, it caused very great damage to the inhabitants. The greatest mischief was done in Somersetshire, where the water did overflow ten leagues in length and two in breadth, twelve foot high in the most eminent places. This sudden inundation brought a fearful alarm to the country people. Some of them, going to their plough, were fain to run back to their houses, where they found their enemies at their doors, viz. death and water, which, without distinction, swept them away. In a little time, the towns appeared like islands, and presently after were swallowed up, so that the tops of the trees were scarcely seen. This new flood covered so the towns of Hansfield, in the same county; and those of Grantham, Kenbus, Kingston, and Birandon, with several farms built in the champaign country, that none of the buildings could be seen. If you add to this the devastation of the places, the quantity of corn, fruit, and grass, that was lost, the misery shall be so great as not to be expressed."

DREADFUL ACCOUNT OF THE VAST NUMBERS OF PEOPLE AND CATTLE THAT PERISHED IN THE WATERS.

"During this frightful contest between the water and the land, an exceeding great number of people died, of all ages and sexes. It would avail them nothing to get up into the upper stories, and on the roofs of their houses, nor upon the highest trees; for the imperious waters did so swell and rage, that the foundations of the houses and roots of the trees were loosened, and both fell to the ground. The people, seeing no way to escape, had no alternative but to die patiently. Nobody could, without great grief, see the oxen and sheep drowning; for there were such numbers of them, that, afar off, one would have thought them to be rocks in the sea: but, seeing them swimming, and

hearing them bleating and bellowing, one would have thought them to be a storm and hissing winds.

"A rich farmer, and father of seven children, being involved in the flood, and thinking the danger less than it was, went about to save some of his best goods, but, seeing the waters to increase, he forsook all, and went to save one of his children, whom he loved best; but the waters followed him so close, that all he could do was to get upon the roof of his house. Among the children was a little one sleeping in a cradle, which, being made of close boards, did swim upon the waters about three miles, and the child was taken up alive and sound. The hay and corn-stacks swam like ships upon the waves, and pigeons were seen upon the stacks which the waters carried away. The conies being driven out of their holes, had got upon the backs of swimming sheep. A shepherd, about to gather his sheep into the fold, being followed by the flood, ran for his life, and climbed a high tree, where seeing his sheep bleating in the water, he tore his hair, smote his breast, and lifted his hands and eyes to Heaven, and prayed for mercy: and, after all his sheep had perished, and himself nearly, with extreme cold and hunger, he was at last taken up in a boat sent to relieve the distressed."

DEVASTATIONS OF THE WATERS IN THE NEIGHBOURHOOD OF BRISTOL AND THE WEST OF ENGLAND.

"But here we must speak of Bristol, one of the chiefest cities of England. The same day of that inundation, the sea, breaking into a great channel, did presently overflow the country with such quickness and violence, that it covered the valleys and smaller hills, so that nothing but utter ruin was expected. Many entire houses were turned upside down, and carried away by the flood. The barns, full of corn, hay, &c. were overthrown, and abundance of people of all sorts, and cattle, were carried away with the flood. The merchants of London, Bristol, &c. suffered an incalculable loss in commodities provided for the fair, then near at hand; the most part of them being carried away by the flood, and the rest were so spoiled that the owners could not tell what to do with them.

"A gentleman dwelling between Barnstaple and Bristol, and about two leagues from the sea, on going in the morning to oversee his grounds, saw the peril that threatened, and ran back to his house to convey the sad news to his wife and servants. While they were endeavouring to pack up the most valuable of their goods, the water came about the house so fast, that they only thought of saving their lives; and the gentleman, with his wife and children, went upon the roof of the house. Although nothing appeared to them but inevitable death, the gentleman came down to endeavour to secure a small trunk, in which were papers of much value; and, while he was busied fastening the trunk to a manger, the waves beat so against the house, that it fell to the ground; and wife, children, and servants, were swallowed in the ruin. The gentleman caught hold of a piece of timber, and was carried away about half a league, where he reached a mountain, and once more found himself on dry ground. Half dead with grief and fear, he sat bewailing the fate of his family, when the little trunk, with the manger to which it was tied, came floating near the spot, and, having drawn this to land, it was all he saved of his property."

THE EFFECTS OF THE INUNDATION IN NORFOLK AND THE EASTERN COUNTIES.

"It happened at the same time, near Markland in the county of Norfolk, that two thieves, who had stolen some cattle, perceiving that the water had overtopped the dikes, were compelled to save themselves by speed. Thus, out of their wickedness, arose a great good: for they hurried to the next town, and caused the sexton to ring the bell, and the cry of "Water! water!" to be made in the streets. The inhabitants being, for the most part, asleep, were much terrified, on waking, to hear the alarm. Some climbed the tower of the church —others went about to defend and fence their houses—others, hearing it to be a flood only, laughed, and said those who caused the alarm deserved to be punished. But they presently altered their language. Their laughing was turned to mourning. Every one was using all means to save himself, his wife, his children, and most precious property. Seeing that there was no possibility of diverting

the current, they retired to the tops of their houses in a lamentable fright; and others ran to a hill near the town; while numbers were left to drown.

"The following day the houses were seen half under water; the people from the upper windows, from the roofs and steeple, crying for help; while others were endeavouring to save themselves on floating rafters. Horses tied to their mangers were all suffocated. Cattle, as many as could be, were driven to Trewhill, which was, at length, so encompassed with water, that without boats there was no access to it. Thus, men and beasts, which had taken refuge on this hill, were about to perish, had not some shepherds brought boats from a distance laden with provisions, and thus supplied them until the waters retired again, and the dikes were made good."

THE ASTROLOGICAL INFLUENCE BY WHICH THIS AWFUL FLOOD WAS ACCOMPANIED.

Astrologers will be very solicitous to learn by what signal influence such a terrible catastrophe was attended; and I trust that I shall be able to fully satisfy them upon this point. Certain it is, that the ordinary aspects of the planets would, in no respect, be sufficient to account for it: we must, therefore, have recourse to those of the extraordinary kind; and of these the appearance of comets is that which first claims attention. Upon consulting my astronomical records relative to the fatal period which has been described, I find that one of the most powerful of those numerous comets which belong to the solar system appeared at the latter end of the year 1606. It was then approaching towards its perihelion, which it passed on the 26th of October, 1607. Its descending node, the transit of which was made on the 10th or 11th of December, is in the 21st degree of ♏ Scorpio: and thus, a little more than a month previous to the inundation of England, the comet was in the *watery* triplicity. The motion of this comet is retrograde; and its period is nearly seventy-six years. *Ten years* hence it will again return to its perihelion:* and, whoever may live to see its effects, they will certainly be serious, and very awful,

* The spring of 1834

if it should happen to pass its descending node in *April or May*, or its ascending node in *October* or *November*.

As Nostradamus does not point out the *astrological* signs from which his prediction was made, we are unable to come to an opinion upon what his foresight was grounded. It is certain that the comet which appeared at the time of the flood had been seen in the year 1531, and previously in the year 1456; and that, in the former instance, the eastern parts of the German territories on the Danube, and, in the latter, most parts of Holland, were dreadfully inundated. Whether, therefore, the prophet foresaw that similar consequences would be experienced in England, at its *next* return, we can only conjecture: but certain it is that the prophecy was awfully verified.

RAPHAEL.

RAPHAEL.

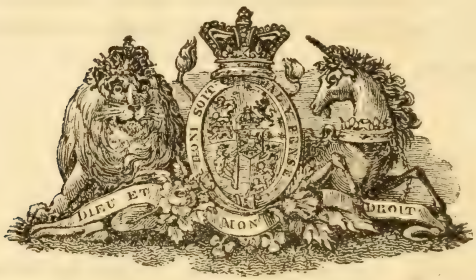
RAPHAEL de Urbino, who, by the consent of mankind, is acknowledged to be the prince of modern painters, and often styled the "divine Raphael," as well for the grandeur of his conception as the inimitable graces of his pencil, was born on Good Friday, anno 1483. As a reward for his consummate merit, he had hopes of receiving a cardinal's cap, but, falling ill of a fever, death deprived him of the expected honour, on Good Friday, 1520.

OLIVER CROMWELL.

THE 3d of September was a remarkable day in the history of Oliver Cromwell. On that day, 1650, he gave the Scots, whom he hated and despised, a total overthrow at the battle of Dunbar. On that day twelvemonth, he defeated Charles the Second at Worcester; and on that day, in the year 1658, he gave up the ghost, in the midst of one of the greatest storms that was ever known in England.

ILLUSTRATION, No. XL.

CIRCLE V.—SECT. III.



Astrological Fragments,

BY HER ROYAL HIGHNESS PRINCESS OLIVE OF CUMBERLAND.

Fragment the First.

Some of the most celebrated philosophers of old were united in opinion, that the hosts of the firmament were the harbingers of good

and evil below. *Seth*, the father of astrology, left several mementos of his scientific researches, which were engraven on stone, and which laid the foundation of this part of occult science. Thus, from an era nearly coeval with the origin of the world, we have evidence that the patriarchal sages esteemed this knowledge an attainment of the most desirable and magnificent kind. There can be very little ground for doubting but that *Joseph*, in Egypt, then the chief seat of learning, was enabled, by his skill in *astrology*, to acquire the favour of *Pharaoh* by providing for the emergencies of the Egyptian state, in the manner recorded in Holy Writ. The insight into the future destiny of his sons, whom he judged of, and blessed, previously to his death, was also, as we may very well believe, drawn by his father *Jacob* from the configurations of the *heavenly* bodies at the times of their several *nativities*.

States and empires, at their ungenial influence, are crumbled into dust; and by their smile the most humble are raised to the loftiest summit of earthly glory! Thus, continually on their course, they perform the great and extraordinary offices allotted to them severally by the Supreme, with a diligence, obedience, and promptitude, beyond the finite comprehension of mortal man. How ignorant and prejudiced, then, must that man be, and how crude that understanding, which condemns a science in which the wisest and greatest king of the earth, even *Solomon*, delighted! Of all studies, *occult philosophy* requires the most temperate and industrious habits of life; for not an hour passes that does not produce some interesting variation in the heavens, and some consequent changes on the earth. But, to pursue the motions of the *planets* with effect, a philosopher must let no opportunity escape him of observation and improvement.

Comets, too, have been seen to be the forerunners sometimes of *especial good;* but more frequently of excessive *evil*. Thus, a *comet* or *blazing star* may be presumed to have guided the *magi*, or wise men of the east, to *Bethlehem*, as recorded with solemnity in the New Testament. The downfall of many states has been foreshown by prodigious sights seen in the air. *Jerusalem*, *Egypt*, *Rome*, and many other regions, declare as much; and, indeed, all strange and unusual apparitions of this nature are generally followed by direful effects.

such as convulsions of the earth, insurrections, wars, and change of dynasties! A *comet* appeared just at the time that our unfortunate *Charles* of England was defeated by *Cromwell:* and, in 1819, a comet appeared in the summer previous to the death of the excellent Duke of Kent, and of His Majesty George the Third.

ILLUSTRATION, No. XLI.

Fragment the Second.

In astrological studies, the situation, motion, and aspect of the moon should be minutely observed, as her approach to the other planets has great effect on *mundane* affairs. It is also known, that the power of the *angles* is varied by the situation of the *lunar orb:* and, as these are the places which are referred to concerning the fortunate and unfortunate periods of a person's life, when rays of a beneficent tendency are diffused from them, and the significator at a birth is propitious, and well dignified, much good may be augured.

The *ascendant*, in a nativity, is a very important quarter of the heavens, as it signifies the state of health and disposition of the individual. The *seventh* and *tenth* houses are also extremely powerful, with good planets seated in them; but, occupied by evil planets,

every calamity is threatened. If the *fortunes*, in a nativity, fall in the tenth house, and the moon has good latitude, and is free from affliction, the native will become eminently great. Several planets being in sympathy, and terms of amity, it declares that success will distinguish a person whose nativity is so marked. The moon, in the second house, has been deemed a token of *mutable* fortune; but I am of opinion, if she be in *sextile* or *trine* with Jupiter or Venus, the person will enjoy great wealth in the *decline* of life.

The moon is considered to be the significator of *the people* in every kingdom or state, and the sun is that of the head, or ruler, of such state. Thus, when the sun or moon is *eclipsed* in houses which are occupied by the ascendants of any kingdom, and are in square at the same time to Saturn or Mars, much dissatisfaction may be expected to prevail in the state signified by the constellation; and more so, if Mars and Saturn be in conjunction or opposition.

ILLUSTRATION, No. XLII.

Fragment the Third.

Men of rare and excellent endowments have frequently declared that the progress and signification of the planetary world were the most useful studies of mankind; as, by reasonably comprehending the

intentions of the Great Supreme, a religious adoration animates the mind of the astrologer, which becomes convinced of the omnipotence of God by the miracles that have proceeded from the Almighty hand, causing him to exclaim, How infinite are thy bounteous blessings upon earth !—How truly wonderful is the motion and influence of the planets, whose operations regulate the *destiny* of empires, and produce the happiness or misery of mortals !

In all ages occult philosophy has had its champions as well as antagonists; and this will be the case in every age of the world, as the studies and inclinations of men vary: and most are aware, that there is no such thing as human perfection upon earth. The greatest of philosophers, and the best of men, have been often subject to errors. Nor is a liability to mistakes confined to mere philosophers; but medical characters and the most learned in the law are not free from human misconception, or able to relieve themselves from absurdities which have been frequently attached to their professional conduct.

That the fate of nations may be more accurately understood than the fate of individuals, I am persuaded, as the planets, in their progress, not only operate on the seasons, but upon the kingdoms and people under their sympathy or antipathy, never was a kingdom, state, or great religious sect founded, but some extraordinary assemblage or configuration of the planetary bodies has signified the event. The greatest mutations that have ever happened in any portion of the globe have always been evinced within a short time after the planets have changed their triplicities. To confirm this, I will observe that, under the fiery trigon, the Roman empire was beheld in its proudest glory: and, as soon as the earthly trigon commenced, that celebrated empire began to decline; and her ruin was effected by **Saturnine** people, who made dreadful inroads upon her territories and rights. But, when the watery trigon prevailed under **Scorpio**, then the empire of Rome was disabled from effecting its own liberty and independence. About the second time of the congress of these planets, Mahomet commenced his fatal career, which leads me to consider, that the conjunction of **Saturn** and **Jupiter**, in December, 1821, in the *fiery* triplicity, will occasion great wars in the *eastern* hemisphere, and extraordinary changes of dynasties in several countries under their influence.

ILLUSTRATION, No. XLIII.

Fragment the Fourth.

So great are the power and extent of the planets considered by ancient and wise philosophers, that they declared celestial bodies have the most prevailing efficacy. St. Thomas Aquinas confirms this in his book *De Fato*, assuring us that everything upon earth receives a certain qualification from the planets, as the beams of the celestial bodies, being animated, bestow admirable gifts and blessings upon mankind, impressing upon the human mind the most astonishing genius; and to this heavenly influence is to be reasonably attributed the surprising inventions of men from one generation to another!

In one part of his writings, Nostradamus declares *that Antichrist shall arise in the north, of amazing craft and contention, about the eve of the millenium:* and he further declares, *that the kings of the earth will be in alliance to war against the liberty of mankind; but that the power of the Supreme shall be a rushing and impetuous torrent, and wash from the surface of the earth the ambitious and sanguinary*

injustice of the guilty! It may be inferred, that the sixth trumpet, named in the Revelations, *has* sounded; and, by a serious computation, that the *fifth* vial of wrath *has* been poured upon the earth!

If the secret prophecies of the Hebrews upon the Revelations are properly understood, the children of Israel *will assemble about the year* 1849, *and rebuild Jerusalem; and a golden era will commence at the close of this century, the promised millenium. But, ere the commencement of this peaceful season, there will be manifested upon earth wars, oppression, revolutions, earthquakes, and famine, and every earthly distress, which will destroy one-third of the living upon the earth.** The great assemblage of the planets in the eastern finiture of the heavens in 1821, I consider, were the celestial messengers of the century having *commenced*, which will usher in the world's great sabbath; which will be seen a rule of theocracy, that will render all the princes of the earth, after a certain season, the parents of their joyful people, by their becoming the chosen servants of their God. OLIVE, PRINCESS OF CUMBERLAND.

A SINGULAR PREDICTION OF AN ASTROLOGER.

JOHANNES MARTINIAS, born in Belgia, was a skilful painter; and being in Italy, he was told by an astrologer, that "when he came to Geneva, he should then die." He gave not much credit to this prediction; but it so fell out, that he was sent for to Bern, by Thomas Schopsius, a physician, on purpose to illustrate the jurisdiction of Bern by chorographical tables.

He had now almost finished the designed tables, and was entered upon that which contains Geneva; when, while he was laying down the situation, and writing the name of that city, he was suddenly seized upon with the plague, which, at that time, furiously raged thereabouts, and died anno 1577, in the month of August.

* Rev. ix. 18.

ILLUSTRATION, No. XLIV.

CIRCLE V.—SECT. IV.

Planetary Predictions,

BY THE ROYAL MERLIN.

ACCORDING to their manifold and diversified virtues and influences upon sublunary things, are the celestial orbs distinguished.

Mars war provokes, and vengeance dire,
Darting towards *Sol* his furious ire;
Jove, with benignance, justice gives;
Venus with love and beauty lives;
Saturn, superior, wields his powers,
And fortune's joys or miseries showers;
The changing *moon*, inconstant e'er,
Doth ofttimes female greatness bear;

And *Mercury*, a subtle god,
With good and evil blends his rod,—
A wary messenger of state,
To happiness or woe create.

Lo! ere ♄aturn has reached *ten* degrees in ♊emini, the commerce of London will be perplexed by the faithless policy of the northern states! Russia, also, seen to be extending north and south its eagle wings, will have much to do. "A multitude of business," it is said in the scriptures, "produces a dream." * England will act prudently to keep a navy riding upon the British ocean. France has a traitorous measure in agitation, to countervail the designs of which will require the greatest foresight and energy in the southern hemisphere. The significations of the heavenly bodies threaten Egypt with insurrection, and a like effect may be expected in our West India plantations.

The Pope will soon be upon the theatre of jesuitical duplicity; and Italy will, in all probability, be a scene of confusion. ♄aturn's progress through ♊emini will affect not only the courts of law at home, but, in the northern cabinets, much disquietude will be occasioned, and deep debates in the political departments of England will most likely ensue! A chasm in a certain administration, where it is least expected, will be heard of. The laurels of a celebrated hero will ere long begin to droop, and the cypress wave over his tomb:—

Ah! what avails the tinselled show
That decorates the house of woe?
Since fleeting greatness dies away,
And death his triumph does display!

Another, also, who will be lamented by but few, will, it is apprehended, soon submit to the mandates of fate! A period approaches that will humiliate one of sage appearance, and exceedingly great renown! In vain will be each *secret consultation*: for *certain characters* will be released from enthraldom, and the secrets of past times will check the progress of oppression *in a quarter* where only *the semblance of virtue* is discoverable!

Wonder shall soon on wonder rise,
And royal deeds mankind surprise!
The oak, expanding from a rock,
Undaunted meets the tempest's shock:
And *Neptune* wields his trident high,
While *Venus* does his car supply.

* Eccles. v. 3.

ILLUSTRATION, No. XLV.

CIRCLE V.—SECT. V.

A Prophetic Fable

BY THE ROYAL MERLIN.

A shock from heaven will descend,
And the spreading branches rend
Of a high tree—the root is taken,
And the locusts part have eaten!
A serpent crawling up the steep
Will undermine, and basely leap,
But falls still lower—down he goes,
And around him terror throws:
Whilst a lion just shall pause,
And uphold the ancient laws:
And if such lion e'er should see
Each evil act of treachery,
And provide a blessed solace,
In every heart he'd find a place.

ADDRESS TO THE FAIR SEX.

Ye fair, attend! the field again is your own; for love will now prove triumphant! Taurus, the house of Venus, is relieved from the

chilling influence of ♄aturn, who proceeds to the throne of *law*, and will there soon manifest his iron rule. Cupid is inviting to hymeneal joys. The fair of Britain once more repoint his fatal arrows. Delighted with the season, the rosy boy seeks the Idalian groves, as ♀enus, from her roseate bowers, welcomes his return, declaring that the rose and violet are once more entwined to decorate the shrine of love and beauty.

See upon the crystal tide,
The birds of *Venus* sportive glide!
Maids, your temples bind with care,
And of fatal love beware:
As all around is bright and gay,
Now plodding *Saturn* is away.

From the configurations, there is reason to expect, that there will be extraordinary perplexity in one or two states. Russia is plotting, and will soon spread forth her eagle wing! Her navy is preparing, and important political events may be expected to claim the attention of all Europe:—

Time rolls on, and dire oppression
Shall receive a serious lesson!
The mighty lever takes a turn—
Again the flames will fiercely burn
Upon the borders of the north;
From thence, proceeding to the south:
And eastern news of direful kind
Shall cause amazement—*more behind!*
Yet *accusations* shall enforce,
And reveal a venal source
Of dire ambition—on a rock
Shall be felt the eastern shock!
Amid the ocean one will go,
And like Napoleon sink with woe;
Less deserving—his condition
Was for fleeting joys—ambition!
The dice will rattle, and the loss
Will one on shores of quicksand toss;
A venal hero seals his fate—
A blot to honour and estate.

Thus speak the harbingers on high! Time, on its rapid motion, will, I fear, *fatally* illustrate *the rest.*

THE ROYAL MERLIN.

ILLUSTRATION, No. XLVI.

CIRCLE V.—SECT. VI.

Observations and Predictions,

BY THE ROYAL MERLIN.

It will soon be an important period for Great Britain; but she must not be too subservient to the eagle of the north! Be prepared for political changes in America about this period, as a secret plan is agitating in that rising country! Perhaps the eagle of A——a may be concerned in the operations of the American republic! Its policies are subtle and not very advantageous to England:—

The midnight cabinet is held,
Where great Napoleon once dwell'd:
His shade, as Denmark's, may arise,
And great events mankind surprise!
A comet bright will soon appear—
Then mark the end of this strange year
The Turk pursues his sanguine way
Where *Mars* terrific shall display
A direful scene! Poor Greeks, you fly
Till heaven assistance does supply
From Mercy's court!

Egypt will know trouble, and some sudden convulsions of the southern world will soon be manifested. The Royal Merlin.

ILLUSTRATION, No. XLVII.

CIRCLE V.—SECT. VII.

Prophetic Recollections

BY THE

ROYAL MERLIN.

THE book of past times will be unsealed!—A phœnix rises out of her own ashes!—England is amazed, and Europe lost in exceeding conjecture!

A statesman, from motives of constitutional integrity, resigns his place; and Mercury elevates a gownsman to fleeting greatness.

As things are situated in the starry heaven above, it is to be hoped, that most princes of Europe will remain stationary in their own dominions, and keep a vigilant look out as to their own settlements and colonies abroad; for it is apprehended, that the overbearing policy of some states will induce them, as Jacob did of old, to steal another's dominion in the western world. The heavenly aspects signify this, and more than it is wise and prudent to name. Time is rolling rapidly away, and wields his iron sceptre over all!

Time proceeds with rapid strides,
And o'er fallen empires glides!
While infant liberty appears,
And, by its smile auspicious, cheers.
Oh, Austria! in vain thy care,
Of fallen liberty beware!
Short is seen despotic sway;
And mark the horrors of its day—
Civil discord! Oh, England! soon
Will be evinced a tyrant's doom
On foreign plains!
And thou wilt mourn with sympathy,
And check in time thy selfish course.
Necessity shall this enforce—
Two eagles seldom do agree
About one nest and sovereignty,—
Each covets most the sun's bright ray:
Thus, two eagles, in their day,
Shall peck and fight, till, overcome,
One his earthly sands has run!

THE ROYAL MERLIN.

SINGULAR PREDICTION OF THE ASTROLOGER "RAPHAEL."

IN the month of August, 1822, a lady was introduced to this gentleman, by means of a friend, and requested to know the events which were pending at that period. The artist drew forth the *horoscope*, and informed her that, from the position of the heavenly bodies at that instant, he foresaw she would be in danger of "*taking poison*," through the carelessness of a servant, and therefore warned her to be very careful what medicine she took *for the next six months.* The prediction was thought but little of at the time, but within six months from that period, the astrologer received a letter in the lady's own handwriting, stating "*that the cup was actually raised to her lips, when recollecting the injunction, she was induced to examine it, and discovered it to be poison, delivered by the servant in mistake,*" as was foretold. A striking proof of the science.*

* Vide—Urania, or the Astrol. Chronicle. Page 44.

ILLUSTRATION, No. XLVIII.

CIRCLE V.—SECT. VIII.

A Prophecy of a very serious Import,

WRITTEN BY

THE CELEBRATED NOSTRADAMUS.

Mars nous menace par la force bellique,
Septante fois fera la sang respandre,
Auge et ruine de l'ecclesiastique
Et par ceux qui d'eux rien ne voudront entendre.

TRANSLATION.

Mars threatens us from heaven,
That armies will o'erspread—
That in wars ten-times-seven,
Blood will be freely shed—
In which the rise and fall
Of priestdom will appear,
Wrought by those who the call
Of priests disdain to hear.

"ALTHOUGH I have often foretold long before," says Nostradamus in his preliminary epistle to his son, "what hath afterward come to pass, and in particular regions, acknowledging all to have been done

by divine virtue and inspiration, being willing to hold my peace by reason of the injury not only to the present time, but also of the future, I put them in writing, because the kingdoms, sects, and regions, shall be so diametrically opposed, that, if I should relate what shall happen hereafter, those of the present reigns, sects, religions, and faith, would find it so disagreeing with their fancies, that they would condemn that which future ages shall find and know to be true."

Concerning the use he makes of the planet Mars in the prediction we are coming to examine, it will be previously requisite to observe what he says in the prefatory epistle as to the said planet. "Although the planet Mars," says he, "makes an end of his course, and is come to the end of his last period, nevertheless, he shall begin again; and some shall be gathered in Aquarius for many years, others in Cancer also, for many years; and now we are governed by the moon, and to which, before she hath finished her circuit, shall come the sun, and then Saturn: for, according to the celestial signs, the reign of Saturn shall come again; so that all being calculated, the world draws near to an *anaregonic revolution.*"

OBSERVATIONS OF THE SPECIAL PROPHECY OF NOSTRADAMUS, AS TO THE RUIN OF ECCLESIASTICAL DESPOTISM.

By the foregoing extracts from the preliminary epistle of our prophet, addressed to his son, my wish is to show, first, the solemn nature, or spiritual impression under which these astrological predictions were made; and the serious attention to which they are consequently entitled. Secondly, I would have it noticed how forcibly he alludes to the great periodical revolutions of Mars and Saturn, in the said epistle, which, he signifies, are bringing about an *anaregonic revolution*, or finishing catastrophe.

Having learned, from a spiritual insight during his solitary retirement, the prosperities to which the clergy would be raised, he perceived the agreement between his intuitive knowledge and the language of the stars. He found the danger to the ecclesiastical institu-

tions of this part of the world, that, in the end, were to arise, as foreshown by some particularly malign aspect in the greater revolutions of ♂; but does not point out the special position on which his judgment is founded, and consequently, not the express era to which his prophecy alludes.

His first remark is, that a threat of great armies, by which many battles will be fought, and very much blood shed, is denoted by a revolution or station of ♂ at some future period: for we are to understand the term seventy wars or battles, *a great* number, or long continued succession, and not any *precise* number: as, when it is said in scripture, we are to forgive our enemies, not only seven times, but seventy times seven; that is, an infinite number of times.

In the concluding part of the prophecy, we are taught that, during this succession of wars, *the rise and fall* of priestdom will be accomplished; and this, consequently, implies, that a very long period is comprehended in the prediction. Nor can it be one aspect of the planet that is here taken to indicate so extensive and momentous a dissolution as is portended; for two contrary and successive effects are presaged: namely, the *auge*, or augmenting and increasing power of the clergy: and the other, their *ruin*.

Now it is certain, from the latter clauses of the prophecy, that the wars and times alluded to have not yet been witnessed; for the writer says that the ruin of ecclesiastical predominance shall be wrought *by those who will not hear anything that the clergy preach;* and this is the strong feature of the prediction, as it regards the present signs of the times.

Every reader will be aware of the daily augmentation which the army of infidelity is acquiring, and of the disgrace which is constantly being brought upon religion by the administration of it being intrusted to depraved and worthless characters. Every one knows that this sorrowful truth is not confined to one church, nor even to one country, but that, on the contrary, it is extending itself throughout what is commonly termed all Christendom. Every eye must foresee that *awful* consequences will necessarily result; and, when the comparison of the present aspects is made with the words of Nostradamus, every one will be looking forward with apprehension to the dismal times which he has predicted. MERCURIUS.

ILLUSTRATION, No. XLIX.

CIRCLE V.—SECT. IX.

A SPECIAL

Prediction in the Prophetic Almanack, 1824,

Literally accomplished in the Breaking out of

THE WAR WITH THE BIRMANESE NATION.

On coming to notice this fulfilment of a direct and special prediction, it requires to be said, that it was made at least six months before the unexpected blow was struck by the sovereign of the Birmans. The following extracts contain the words of the prophecy:—

"Our eastern possessions are not, as it seems, free from commotion; and I am mistaken if a more troublesome revolt is not breaking out than we have ever had to quell in that quarter."—And in the subsequent part of the work, laying still greater stress upon the subject, the author says, "I have before had occasion to observe something about a refractory spirit having manifested itself in the country of the Nabobs; and in this month (that is, November) there are signs which seem to bear a similar construction. If we could import as

much virtue as we do luxury from our remote world, it might be well worth our possession; but, monopolized as Indian commodities are, we have few evils that we ought more to desire to be rid of than a footing in the oriental lands. Ireland is of far more real worth to England than the empire of the Great Mogul could ever, with China to boot, be made. Ireland is in the most abject condition, for want of such a government as we hold, in Leadenhall Street, over India; and it is much to be implored, that some special relief may be devised for the amelioration of the unfortunate condition of our sister island."

EXTRAORDINARY VISION IN A DREAM, RALATED BY DR. HERVEY.

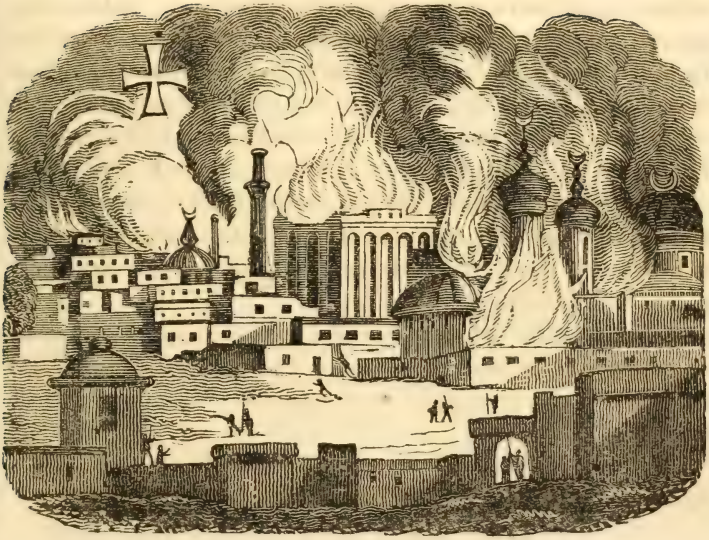
Dr. Hervey, who was afterwards fellow of the College of Physicians in London, being then a young man, setting out upon his travels, and coming to Dover, with several others, produced his pass to the governor, as the rest of those who were with him also did; but the governor told him he must not go, for he had a commission to stop him.

The doctor was surprised, and begged to know what he had done, that he should detain him? The governor told him, it was his will to have it so; the reason he should know hereafter.

The packet-boat hoisted sail in the evening, and set off, it being then very fair, with all the doctor's companions in it; but, ere long, a sudden storm arose, the packet-boat overset, and all the passengers were drowned; the sad news of which was the next day brought to Dover. Then the governor told the doctor the reason of his stopping him, though he had no real knowledge of him, only by name; but that, the night before he came there, he had a perfect vision in a dream of Dr. Hervey's coming to pass over to Calais, and had warning to stop him from going! This the governor affirmed to the doctor; and he blessed his good angel for the care of him.

This story the doctor often related to his friends in the metropolis.

ILLUSTRATION, No. L.



CIRCLE V.—SECT. X.

Astrological Notices and Predictions,

WRITTEN IN SEPTEMBER, 1824.

Calculated from the new Moon of August 24,

BY RAPHAEL.

At the above lunation, the positions of the heavenly bodies are remarkable, the undoubted precursors of many strange events: the moon, after her conjunction with the sun, applies to the square of Saturn, lord of the houses of wealth and honour, while she claims prerogative over the eighth house! Hence will follow sickness, danger, and mortality; jealousy and separations among married classes, and endless disappointments amongst the votaries of Venus. The physician, the sexton, and the undertaker, prosper. The slow but sure influence of the greater infortune is now dispensed upon the youthful, the grave, and the gay. Each submits to the imperious mandates of the destroyer. A lady of rank and fortune meets disgrace, and many death; while, on the other hand, both riches and honour are most

remarkably showered upon the worthless and undeserving. In families of rank, casualties cause deep and unfeigned sorrow. Sudden news arrives: conjecture errs. The fiery Mars again begins to rear his standard; but the milder influence of Jupiter quells the rising storm. A malicious attempt, or a slanderous libel, will soon occupy the public attention. But justice may be blindfolded, while a horrible catastrophe awaits one who has long been the favourite of fortune.

In foreign parts appear storm and hurricane. The fierce tornado and the sweeping blast destroy both lives and property. The slave is factious, his owner unbending; murder, if not prevented by milder policy, soon follows.

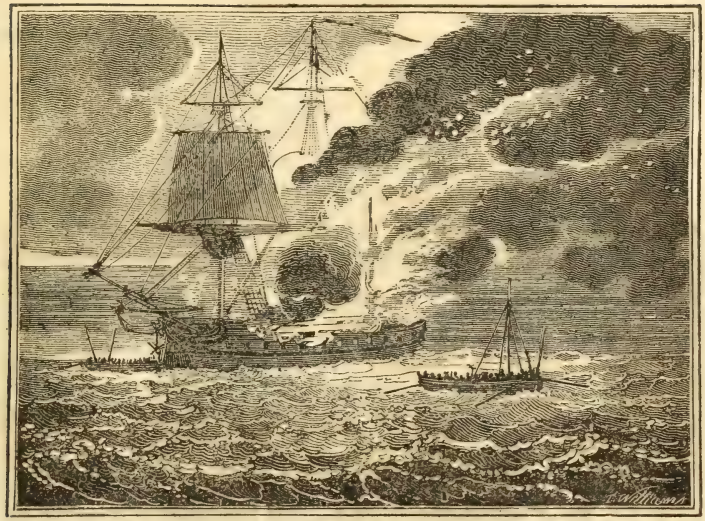
At home, the harvest flourishes; the industrious farmer once more rejoices in the bounteous gifts of Ceres. Money is plentiful, but yet confined to few. Many projects of magnitude are discussed, many fail.

Time throws his veil over the rest. But enough has already been spoken to prove the validity of the science!

PREDICTION RELATIVE TO CAMBYSES, KING OF PERSIA.

Cambyses, king of Persia, was told by the oracle, that he should die at Ecbatana; he, therefore, concluding that he should finish his life at Ecbatana, in Media, did studiously avoid going thither: but when, by the falling of his sword out of its scabbard, and his falling upon it, he was deadly wounded in his thigh, being then in Syria, he inquired the name of the place; and being informed it was Ecbatana, he acknowledged it was his fate to die there, and that he had hitherto mistaken the name of the place."

ILLUSTRATION, No. LI.



CIRCLE V.—SECT. XI.

ASTROLOGICAL CAUSES OF THE DREADFUL STORM IN THE NIGHT OF SEPTEMBER 7, 1824.

Planets' Places, Sept. 8, 1824, 0*h.* 30*m. past midnight.*

☿ 11. 55. ♍ R. ♄ 7. 44. ♈. ♃ 4. 20. ♌. ♂ 19. 47. ♏
♀ 26. 17. ♏. ☿ 12. ♎. ☽ 9. 38. ♐. ☉ 15. 13. ♏
Ascendant 22. 0. ♋. Mid-heaven 23. 0. ♐.

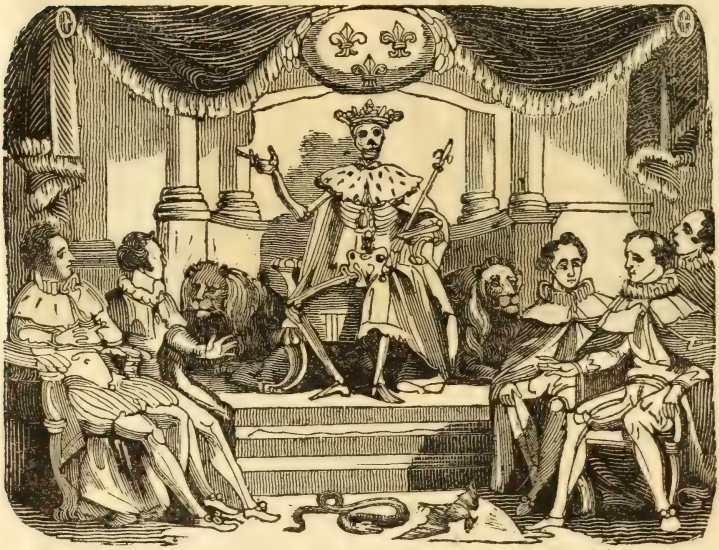
THE above is the scheme of the planetary positions at the time of a most dreadful storm, and which plainly shows the wonderful works of God.

The *watery* sign, Cancer, ascending; the moon in Pisces, another watery sign, and applying to a trine of Mars in Mundo, who is in Scorpio, also of the *watery* trigon. The moon is also applying to the opposition of the sun, and separated from the square of Saturn in Gemini. Therefore, all these things considered, it was no wonder the heavens were so much agitated.

I have often observed that, when the moon is aspected by ♀, from moist signs, she has generally produced *rain;* but if from the dignities of ☿, much *wind* has followed.

In the present instance, the next after full, the moon meets the opposition of ♀. W. K.

ILLUSTRATION, No. LII.



CIRCLE V.—SECT. XII.

THE HIEROGLYPHICAL PREDICTION OF THE DEATH OF THE LATE KING OF FRANCE.

BY RAPHAEL.

THE above hieroglyphical illustration appeared in a former edition of this work, and was actually sent to the engraver nearly two months previous to the death of the King of France, as can be proved on oath,—a striking proof of the possibility which exists of foreknowing the fate of empires and individuals by the language of heaven, which never deceives the expert astrologer.

ILLUSTRATION, No. XLIII.

CIRCLE V.—SECT. XIII.

PREDICTION RELATIVE TO THE FRENCH REVOLUTION.

The following remarkable Passage is taken from the Complete Magazine for October, 1764, p. 368.

"THEY (the parliaments of France) await the moment to strike the blow that shall lay the fabric of despotism in ruins! When this blow is struck, the effects of it will be equal to those of magic. The cottage will be put on a level with the palace; the peasant with the prince; ranks shall be confounded. Titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion; a new moral creation shall strike the view of an admiring universe; and France, like old Rome in her first flights to empire, shall appear with the sceptre of universal dominion bourgeoning in her hands. Out of universal confusion, order shall arise; the great, of nature's creating will assume their places; and the great, by title and accident, will drop despised into the common mass of the people."

WALTER, EARL OF ATHOL.

WALTER, Earl of Athol, conspired the murder of James I. king of Scotland, in hopes to be crowned, being encouraged by certain sorcerers, whom he kept about him, who foretold "he should be crowned;" and "crowned" he was, but not with the crown of the kingdom, but of red hot iron, clapped upon his head; which was one of the tortures by which, at once, he ended his wicked days and traitorous designs.

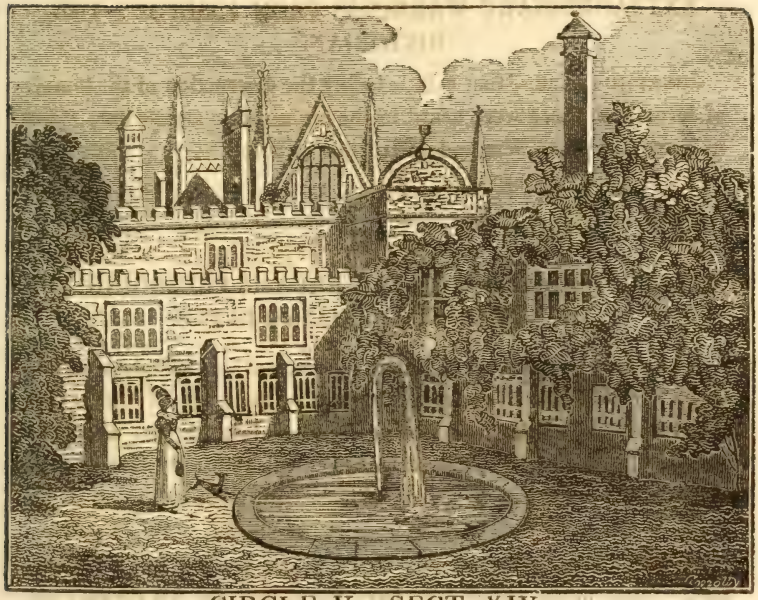
Upon this occurrence the interesting romance of the Spaewife is founded.

PRODIGY PRESAGING THE DESTRUCTION OF THE JEWS.

JOSEPHUS sets down this as a prodigy presaging the destruction of the Jews. "There was," saith he, "one Jesus, son of Ananias, a countryman of mean birth, four years before the war against the Jews, at a time when all was in deep peace and tranquillity, who coming up to the Feast of Tabernacles, according to the custom, began on a sudden to cry out and say, 'A *voice* from the east, a *voice* from the west, a *voice* from the four winds, a *voice* against Jerusalem and the Temple, a *voice* against bridegrooms and brides, a *voice* against all the people.' Thus he went about all the narrow lanes, crying night and day: and being apprehended and scourged, he still continued the same language under the blows, without any other word.

And they upon this, supposing (as it was) that it was some divine motion, brought him to the Roman prefect: and by his appointment being wounded by whips, and his flesh torn to the bones, he neither entreated nor shed a tear; but to every blow, in a most lamentable manner and mournful note, cried out, '*Woe, woe to Jerusalem!*' This he continued to do till the time of the siege, seven years together: and at last, to his extraordinary note of woe to the city, the people, the temple, adding, '*Woe also to me!*' a stone from the battlements fell down upon him and killed him!"—*Jos. Jewish Wars*, l. 7. p. 738.

ILLUSTRATION, No. LIV.



CIRCLE V.—SECT. XIV.

PREDICTION OF A SCOTCH SEER.

In the latter part of the 15th century, there lived in Scotland a man named Thomas Lermouth, who was considered as a prodigy, for the gift of foretelling future events. He had foretold, many ages before it happened, the union of England and Scotland, in the ninth degree of Bruce's blood, with the succession of Bruce himself to the crown, being yet a child.

The day before the death of Alexander, he told the Earl of March, that before the next day at noon, such a tempest should blow as Scotland had not felt many years before. The next morning proving clear and serene, the Earl rallied Thomas with the fallacy of his prediction. "Noon is not yet past," replied Lermouth; and soon after arrived a messenger with news of the king's sudden death. "This," cried the seer, "is the tempest I foresaw;" and such, indeed, it eventually proved.

EXTRAORDINARY WARNINGS FROM JOSEPHUS THE HISTORIAN.

JOSEPHUS relates, that a little before the destruction of the temple of Jerusalem, there were heard in the night voices crying out, "Let us leave this place, woe and destruction is here!"

EXTRAORDINARY AND FATAL DREAMS PRESAGING THE DEATH OF KING WILLIAM RUFUS.

THE night before King William the Second was killed, a certain monk dreamed that he saw the king gnaw the image of Christ crucified with his teeth; and that as he was about to bite away the legs of the same image, Christ with his feet spurned him down to the ground; and that, as he lay on the earth, there came out of his mouth a flame of fire, with abundance of smoke. This being related to the king by Robert Fitz-Hammon, he made a jest of it, saying, "This monk would fain have something for his dream; go, give him a hundred shillings, but bid him look that he dream more auspicious dreams hereafter."

Also the same night the king himself dreamed, that the veins of his arms were broken, and that the blood issued out in great abundance; and many other like passages there were, by which it seems he had friends somewhere (as well as Julius Cæsar) that did all they could to give him warning: but that as Cæsar's, so his evil genius would not suffer him to take it; for King William, notwithstanding he was forewarned by many signs, would go out a-hunting in the New Forest: yet, something moved with the many presages, he stayed within all the forenoon; but about dinner-time an artificer came, and brought him six cross-bow arrows, very strong and sharp, whereof four he kept to himself, and the other two he delivered to Sir Walter Tyrrell, a knight of Normandy, his bow-bearer, saying, "Here, Tyrrell, take you two, for you know how to shoot them to good purpose." And so having at dinner drank more liberally than

his custom, as it were in contempt of presages, out he rides to the New Forest, where Sir Walter Tyrrell shooting at a deer, at a place called Charingham, the arrow glanced against a tree, or, as some say, grazed upon the back of the deer, and flying forward, hit the king upon the breast, with which he instantly fell down dead.

Thus died William Rufus, in the forty-third year of his age, and the thirteenth of his reign; his body was drawn in a collier's cart, with one horse, to the city of Winchester, where the day following he was buried in the cathedral church of St. Swithin.—*Bak. Chron.* p. 53, 54.

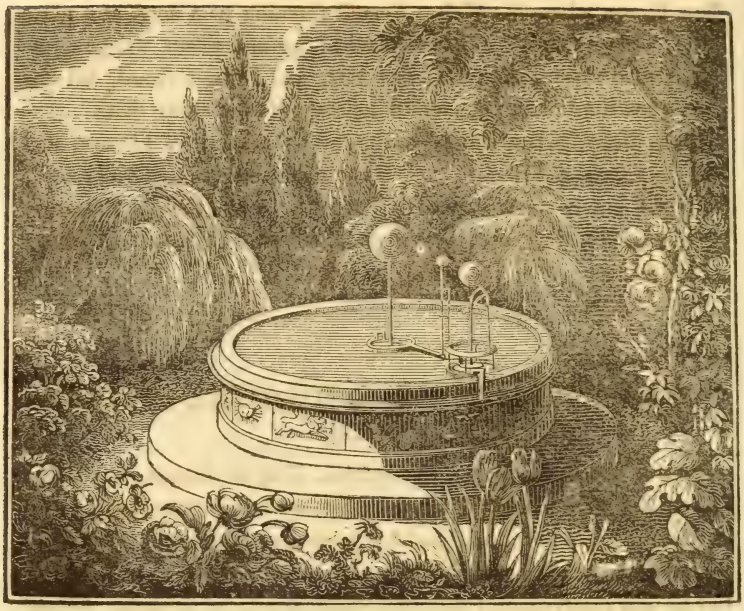
EXTRAORDINARY DREAM TO MARGARET, QUEEN OF FRANCE.

THE night before Henry the Second, King of France, was slain, Queen Margaret his wife dreamed that she saw her husband's eye put out. There were jousts and tournaments at that time, into which the queen besought her husband not to enter, because of her dream, but he was resolved, and there did things worthy of himself. When almost all was now done, he would needs run the tilt with a knight who refused him; his name was Montgomery; the king was bent upon it; they shivered their lances in the course, and a splinter of one of them took the king so full in the eye, that he thereby received his death wound.—*Ibid.* p. 475.

WARNING OF DEATH TO THE THEBAN TYRANT.

ACEBIAS, the Theban tyrant, being at a feast, where were present all kinds of merriment and mirth, there was brought to him a letter, wherein he was certified of a plot that was upon his life: he never read it, but gave orders, that as a thing serious it should be deferred to the morrow, but neglecting that warning, he did not live to read it, for he was slain that night.—*Zuin. Theat.* vol. 3. p. 698.

ILLUSTRATION, No. LV.



CIRCLE VI.

AN ORIGINAL SELECTION

OF THE MOST

Illustrious, Eminent, and Remarkable Nativities,

BOTH OF THE PAST AND PRESENT TIME;

Including those of his Majesty and the Royal Family of England, the Heir to the Throne of France, Lord Byron, Graham the Aeronaut, George Bidder the Calculating Youth, the notorious Harriet Wilson, and others no less worthy of Notice by the curious or scientific Reader; with a variety of Predictions relative to the future *Fate of these extraordinary Individuals, demonstrating the actual Possibility of reading every remarkable Event relative to our Destiny in the Stars of Heaven,*

BY "RAPHAEL,"

THE METROPOLITAN ASTROLOGER.

"For centuries after centuries all branches of learning were either made subservient to *astrology*, or carried on in close alliance with it: in the *east*, where it first

arose, at a period of very remote antiquity, it still even now holds sway. In *Europe*, and in every part of the world where *learning* had 'impressed the human soil,' *astrology* reigned supreme until the middle of the seventeenth century. It entered into the councils of *princes*, it guided the policy of *nations*, and ruled the daily actions of *individuals*. All this is attested by the records of every nation which *has* a history, and by none more fully than by those of *England*. It may be, therefore, *fairly* inferred, that the subtle spell which had strength to enthral 'stuff so stern,' could have been of no weak or vulgar order, but that it was sufficiently potent and *refined* to interest and amuse even the *present* age."

PTOLEMY'S TETRABIBLOS.]

CIRCLE VI.—SECT. I.

The Nativity
Of His Most Gracious Majesty George IV.

ILLUSTRATION, No. LVI.

"Celestial and immortal powers!
O! aid my pen. What in me is dark
Illumine: while I presume to treat
Of fate and chance and change in sublunary
Things."——— MILTON.

THE ascendant of this regal geniture is the twenty-sixth degree of the celestial sign Virgo; and, according to the ancient rules of astrology, the native would be born chiefly under the dominion of Mercury, more particularly as that planet rules the mid-heaven. But by a more attentive view of the illustrious horoscope, it will be discovered, that the nativity is of a singular and extraordinary description; for, at the very instant of this royal birth, the beneficent planet Venus had just ascended the eastern horizon; thus bearing principal rule over the life and actions, and affording a striking proof of siderial influence; for this benevolent star is the source of every pleasure and elegant enjoyment which life affords, but particularly of those depending upon the fine arts, music, poetry, and fashionable recreations, in which she never fails to render those born under her influence most perfect proficients and connoisseurs: while, at the same time, she generally makes the native invincible in love, and a peculiar favourite with the fair sex.

The moon in Taurus, in conjunction with Jupiter, in a *fixed* sign of the earthly trigon, in that part of the heavens which the ancients termed her exaltation, surrounded by eminent fixed stars, and lately separated from a *mundane* trine of the ascendant, in trine also to Venus, both in zodiac and mundo, most excellently forms the mental and intellectual faculties; giving an extraordinary genius, a profound and retentive memory, sound judgment, together with a capacity for learning of the most exalted kind; the whole of which almost every one in the British dominions must know to be exactly verified in the present instance. His majesty has also ever been considered remarkable for his refinement and *classical* attainments: and, independent of the halo of flattery which is generally visible in the atmosphere of princes, he has, moreover, been uniformly remarkable for taste, elegance, and polite accomplishments; the never-failing characteristic of those who have the rare felicity to be born at a time when the benevolent planet Venus is their *natal* star, or ascending at birth in the eastern angle.

> Hail star, by Jove illumed! to thee we owe
> Source of our joy and balm of every woe!

In fortune's adverse or propitious hour,
We share the blessings of thy bounteous power!
O but for thee, sweet star, how should we find
Those generous sympathies that charm the mind?
That power ineffable which spreads around
Life's vernal blossoms in perpetual round,
Twines round pleas'd Nature's brow Hope's fadeless wreath
And raises her above the wrecks of death!

As a contrast to these shining qualities, the opposition of Luna and Jove to Mars, together with the fickle Mercury, being *fixed* in the sign of the Lion, approaching the solar beams, and previously meeting a quartile of the three planets before mentioned, would naturally tend to cause great violence of the passions, if they were not governed by the united force of reason and education; they also signify a mind peculiarly fond of sovereign sway, and of the etiquette of regality, with all its pomp and decorations: but, at the same time, these configurations undoubtedly incline to courage, giving also a firm and decided determination and contempt of control which could only be overcome by the most persuasive arguments.

The combined effects of Venus arising—of the moon in her north node joined with Jupiter—of Sol in Leo, a fiery and regal sign of his own nature—in the house of friends, with the famous fixed star Regulus of the first magnitude, the trine of Herschell and Mercury, and, above all, of the seven planets above the earth in their diurnal circuits, four of them in masculine signs, with the eminent fixed star Arista, in the house of riches, are positive testimonies of extensive and extraordinary power, dominion, riches, and fame, equal, if not superior, to any of the royal and illustrious predecessors of this dignified native.

The *Pars Fortunæ* falling, being calculated according to the Placidian method, will be found posited in the commencement of Cancer, which being angular in the *zenith* or summit of heaven, and disposed of by the moon, who, although in conjunction with Jupiter, applies to Mars, is also symbolical of considerable wealth; but this combination of aspects never makes a miser. The mundane sextile of Mars and Venus, from cadent houses, denotes considerable loss of money by the ways and means signified by that aspect, which are

chiefly through generous and munificent pursuits, and a dislike to parsimonious or avaricious dealings.

The moon and Mars cadent, the former in the south-west and descending part of heaven, most amply denote travelling, which has already been, and will again be verified; but generally when least expected.

As a proof of the correctness of the horoscope, it will be seen, that the coronation took place under the direction of the sun to the zenith or summit of heaven, an event which I certainly most plainly *foresaw*, and which, although contrary to the opinions of most other astrologers, I confidently predicted a considerable time before it took place; as numbers of my friends are ready to testify,—the calculation is as follows:—

The Astrological Calculation of the Coronation Aspect.

Right ascension of the sun	141°	54′
Do. Do. of the Medium Coeli	83	48
The arc of direction	58	6

Which answers to fifty-eight years, eleven months, at which precise time, the native was *publicly* invested with the functions of royalty.

It will be readily observed by the student in astronomy, that when the sun came to the midst of heaven, that planet formed a *square* and evil aspect with the ascendant. To this may be attributed the severe attacks of illness, which for some time *preceding* this period was felt by the native, and to the *same* cause we may attribute the disturbances through the friends of the late queen, and other ephemeral hostilities which seemed to have ushered in this grand accession of honours, as with the appearance of temporary *evil*, for *reges subjacent leges stellarum*. Also, when the sun came to the cusp of the 10th house he was in quartile to the 7th house, from whence we derive the signification of marriage and public enemies; this plainly prefigured the death of the queen, and other disastrous events of that time; but it is a fact no less worthy to be remembered, that as the above royal direction never fails to give honours *late* in life, so as

the ☉ gradually *approaches* the summit of heaven, the effects become palpably visible, and never fail to cause public notice, although rather imperfect in their tendency; but when once the *arc* of direction is *completed*, and when the ☉ has attained his *highest* meridional altitude, the effects are for years nearly the same. Hence arose the acclamations and public honours which awaited the regal subject of this article, *after* the coronation, in Ireland, Scotland, Hanover, &c. Hence, the ease with which he overcame the vituperative efforts of his numerous enemies, and hence the *real* cause of the increase in popularity of the government ever since that period, which has yet been a little mixed with opposition, precisely as the direction should operate.

The ascendant, which is the true *hyleg*, being so famously fortified denotes length of life, and a powerful constitution to resist disease; and from the strength of ♀, in the line of the horizon, the aspects of evil *promittors* have failed, hitherto, to cause any peculiar effect; thus, in the 39th year, the *ascendant* was opposed to ♄, but this, instead of giving the native illness, seems only to have caused a partial derangement of his affairs; it however gave illness to his father the late king, and violent disputes in the government. It was during the operation of this *direction*, (in the year 1801) that the *inglorious* peace between France and England took place, with many other events, that the attentive student will readily discover.

I might enlarge much farther on this most fortunate horoscope, and might proceed to calculations whereby I could predict events of most surprising consequence, relative to the above illustrious native, as connected with the *fate* of the kingdom he governs, as well as of other states connected therewith. I might, in particular, dwell with a prophet's ardour, upon the events which will be produced by the ☉, approaching to the fiery star of ♂; and when ♃ begins to *set* beneath the *western* horizon. This, however, at present, I shall cease to do; suffice it, that I read in the *stars* the most important changes. In *three* quarters of the globe, they draw near, they approximate; but when *the star of* ♀ *shall sink for a time beneath the lowering influence of the* ♄ *aspect, and* ♂ *lends his aid, when the sign of the* ♋ *and the* ♌ *shall feel glutted with hostile rays, and*

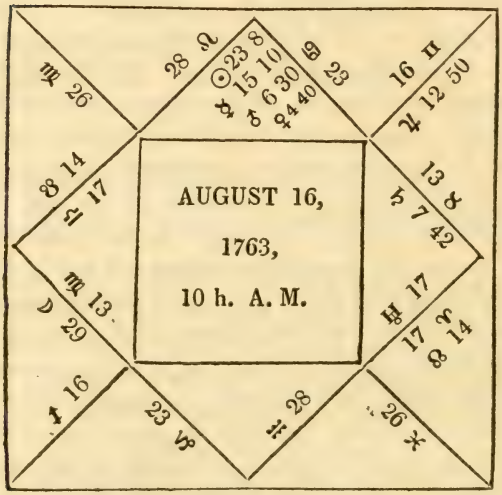
the Georgian star *turn thrice to meet this baleful influence ; then* shall these events be even at the door :—

> And yet the bright celestial orbs on high
> Shall even then protect their favourites :
> For *Jove* and *Hermes* shall combine ; nor *Mars*,
> Nor *Saturn*, shall have yet the power
> To change that noble fate, which at their birth
> The horoscope decreed.

CIRCLE VI.—SECT. II.

The Nativity of His Royal Highness the Duke of York.

ILLUSTRATION, No. LVII.



> " O what a confluence of ethereal fires,
> From urns unnumbered
> Streams to a point, and centres in my sight." YOUNG.

THE singular combination of celestial influence, arising from the remarkable conjunction of Sol, Mercury, Mars, and Venus, in the *same* sign and house of heaven—the whole satellitiurn approaching the meridian, and surrounded by fortunate *fixed* stars,—is an astrologi-

cal testimony of so illustrious a nature as rarely to be met with, and of itself the greatest corroboration of a princely fate.

Added to this, the most eminent star in the whole of the celestial hemispheres,*the transcendantly propitious ☍ Spica Virginus, is located in the horoscope; and the planet ♃ Jupiter, the greater fortune, beholds both ♂ Mars and ♀ Venus with a friendly and benevolent sexangular ray: the whole of which configurations have already been partly verified in the distinguished honours, which the native has acquired during his high military commission, as commander-in-chief of the bravest troops in the world; in which, as also in every other station which this native is destined to fill, he has and will arrive to the most exalted military renown.

The ♅ Georgian planet, angular in the seventh house, contributes to render the life conspicuous, and tinctured with events of no common influence. But it is to be regretted that this part of the geniture would at times expose the concerns and undertakings of the illustrious native rather to the hostility of adversaries, which has been experienced often during the early part of his life; while, on the other hand, the trine aspect of ☉ Sol and the ♅ Georgian, from the *fiery* trigon, in a masculine conformation, is emblematical of the completest triumph over his most obnoxious opponents.

The setting of ♄ Saturn's ponderous orb, in the *descending* quarter of the heavens, would naturally cause both journeys and voyages; but the principal significators being *fixed*, the stay in one place would also be of long duration: and both the life and actions would also in a measure partake of durability from the same cause. The cause of *ecclesiastical* honours could not be more plainly shown than by the *sextile* of the two eminent significators, ♃ Jupiter and ☿ Mercury. The significations of ♄ Saturn in the house of *marriage* have also taken place, but may not be all entirely ceased.

When the ☉ sun, who is here located in the zenith and angle of honour and greatness, arrives to the conjunction of ♃ Jupiter, by his

* *Spica Virginus*, the ear of wheat in the constellation *Virgo* —

"The star which crowns the golden sheaf,
The glory of the skies!"

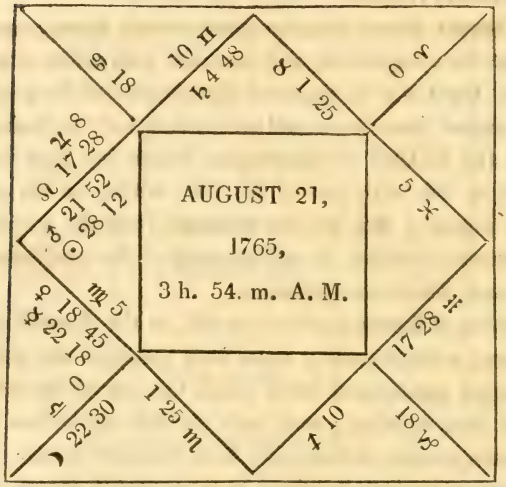
converse motion, there cannot fail to be peculiar and corresponding events, remarkable for good fortune, &c.; which the astrological student can readily calculate, yet upon which I do not think it proper any further to enlarge, except that—

"Aliquem ad honores promovere honoribus amplificare."

CIRCLE VI.—SECT. III.

The Nativity of the Duke of Clarence.

ILLUSTRATION, No. LVIII.



"All events are but the consummation of preceding causes."

THIS illustrious native is born chiefly under the influence of the sun and Mars; the former planet, according to the rules of *ancient* astrologers, being strongly placed in his own house; with the famous star Regulus, and Jupiter, having just ascended.

As to riches, the geniture is very favourable, for the *quintile* of the moon and Jupiter, and Venus, bearing testimony, are emblematical of wealth and fortune; and also legacies and gifts, as well as unexpected improvement of the pecuniary resources.

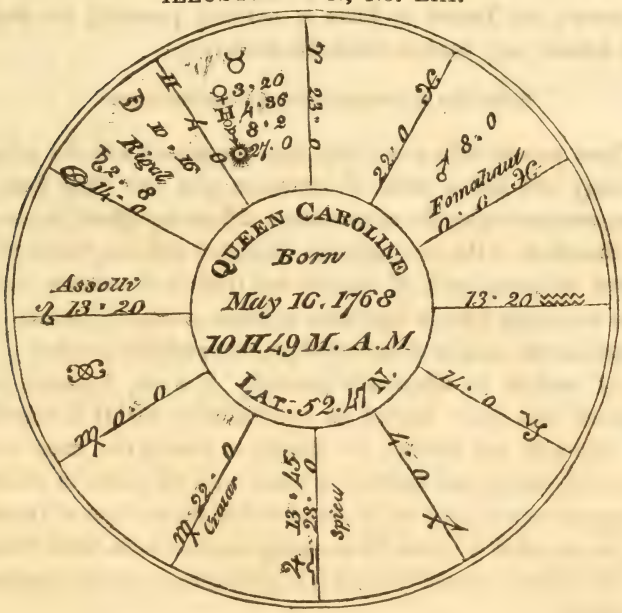
The conjunction of ♀ and ☿, in the nativity of a subject, would have caused eminence in music, literature, or the fine arts. As it is, they must give a strong bias that way, and some proficiency therein, but mixed with strange ideas.

Naval honours are well denoted by the ☽ in the 3d house, in *sextile* to the ☉ and ♂. The most remarkable position in this geniture is the extraordinary similarity of the planets when compared to those in the geniture of the Duke of York, the ☉ and ♂ being actually in the *same* sign of the zodiac in both nativities!

CIRCLE VI.—SECT. VI.

The Nativity of the late Queen Caroline.

ILLUSTRATION, No. LIX.



"The universal cause
Acts to one end, but acts by various laws." POPE.

THIS horoscope is evidently remarkable; for here is not only a *stellium*, or crowd of planets in the south angle, but the constellation

of the *Asselli*, fixed stars of no very promising influence, are in the oriental angle, and both ♀ and ☿ afflicted by the presence of ♅.

The nativity was in other repects unfortunate: for ♃, the greater fortune, is under the earth, and in *quartile* to the evil influence of ♄, the latter planet being in a cardinal sign, and in the house of friends. But the worst and most conspicuous aspect of the whole is the hostile *square* of the moon and ♂, from *common* signs, of very pernicious tendency. This could not fail to cause a most checkered and diversified life, many reverses of fortune, and not a few enemies. There are many other significations to be derived therefrom, for it inclines the mind in general to haste and irritability, novelty, and unfixedness of principles, which would have been much worse had the aspect not been partially befriended by favourable influence; yet ♃ in ♎ is not very powerful, for ♄ here labours very hard to obtain the mastery:—

"The stars in their courses fought against Sisera."

Those persons who are in any way acquainted with the rules of astrology will feel a smile of contempt pass over their features, when, after surveying the square aspect of ☽ and ♂, they recollect the whole of the circumstances connected with the *friends* of this illfated princess; and, if there be any truth in the science (which those who study it know well there is,) then a certain illustrious personage, in the opinion of an *astrologer*, was perfectly justified in the line of conduct he afterwards pursued. It is not, however, to be supposed that there existed an overwhelming fatality in regard to this lady's life and actions; for ♃ in *trine* to the moon would give much energy and fortitude of mind, with the power of avoiding the appearance of evil: but it is seldom that the evil rays of the stars are not attended by powerful *secondary* causes, which, when thrown into the balance, generally cause it to preponderate, as the *first* cause intimated.

That the native should take many long and perilous journeys and hazardous voyages is quickly seen by the occidental and descending position of ♂, as well as the rulers of travelling being assenting

thereto; and the part of fortune angular. The concourse of stars in the mid-heaven also denoted a life eminently remarkable.

The sun, in this geniture, is the true *hyleg* and giver of life, being in the aphetical places appointed him by Ptolemy, and Saturn is the principal *anareta* to whom we must look to the destruction of animation. Now, at the time this illustrious princess died, the sun, by direction, was arrived (by the *rapt* motion) to a parallel of Saturn; and the great conjunction of the two superiors, Saturn and Jupiter, were by *transit* upon the very cusp of the *south* angle, where the parallel was formed.

Also, in the lunation *preceding*, the luminaries were posited in the 6th degree of *Leo*, where the apheta met the radical squares of the Georgian, Venus, and Mercury. Mercury being also *retrograde*, in the middle of the *same* sign. Although these *ingresses* would not have been productive of any very powerful evil, had not the *direction* been in active force, yet they were as so many inferior, yet malevolent agents in causing the catastrophe. A quick or sudden death was also shown by Mars in *Pisces*, in the 8th house; and Saturn being in *square* to Jupiter.

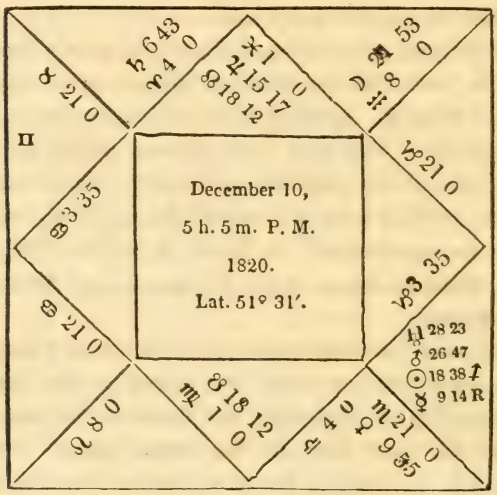
Another event (unlikely at the time), but which I have no doubt would afterwards have occurred, was shown by the *lunar* station, namely,—the loss of popularity, and desertion by those who supported her, for those who have the moon squared by Mars, can never depend on friends: had this princess survived till Saturn entered *Gemini*, this prediction would have been amply realised; which, however, a divine Providence, probably for some wise purpose, ordained should not take effect.

CIRCLE VI.—SECT. VII.

The Nativity of the Infant Princess, Elizabeth of Clarence,

WHOSE DEATH WAS PREDICTED BY "RAPHAEL."

ILLUSTRATION, No. LX.



"Just entering life, this little stranger eye'd
The scene of tumult, lik'd it not, and died."

THE time of this royal infant's birth was taken from the public papers, and the occurrence is within the memory of every one: the horoscope is not in any way altered, the figure being set to the *estimate* time of birth, as there given.

Now the **moon** being placed in the *ninth* house, within the aphetical prerogative, becomes undisputably *hyleg*, and the chief fountain of life, to whom we must refer for the speedy dissolution that took place.

It will be readily discovered by the genethliacal student, that the **moon** is most terribly afflicted by the *mundane* square of the **sun**,

being within three degrees of this evil ray, and the ☉ himself is conjoined with ♂, in the house of sickness, in sesquiquadrate to the malicious star of ♄, which latter planet is in semisquare to the *lunar* orb also; and neither of the *fortunes*, ♃ or ♀, assist to overcome this combination of virulent influence.

Some short period after the birth of the royal infant was announced, a military gentleman of high consideration, requested my opinion upon the above geniture, chiefly as it related to the duration of the existence, earnestly requesting me to be candid and explicit in my answer. Having cast the nativity, I immediately discovered that the horoscope was *fatal*, and that, unfortunately, the stars had doomed the royal subject thereof to an *early* grave, (the reasons for which were as I have before-named). It was, therefore, with great reluctance that I delivered my sentiments to that effect, which were unfortunately soon realised. I have been informed, and have every reason to believe, that the illustrious parent received an early intimation of my prediction, and that he in some measure consoled himself with his loss, in consequence of my forewarning. The positions were certainly most striking, and while instances of *this* kind can be adduced to prove the *reality* of siderial influence, the astrologer may laugh at the folly of those persons who condemn this celestial science as an untruth, because it may perchance happen to interfere with their opinions or prejudices.

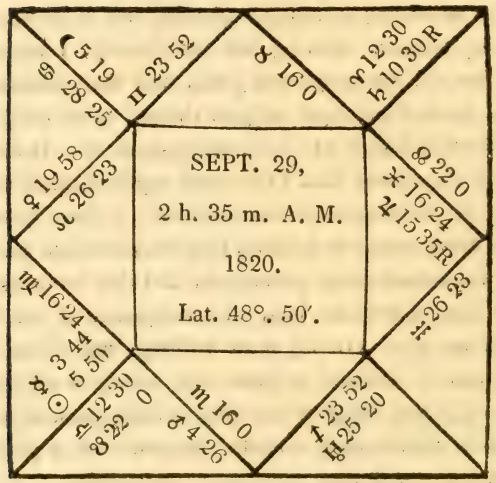
> "Such as the shaft of Jove, which fiery red
> Is launched in furious voyage through mid-heaven;
> Such and so fatal, are the hostile rays
> When 'erst the *Hyleg* sinks, by *evil stars*
> And rays of death o'erpower'd."—ANCIENT POEM.

CIRCLE VI.—SECT. VIII.

The Nativity of the Duc de Bourdeaux,

HEIR TO THE THRONE OF FRANCE.

ILLUSTRATION, No. LX.



"Oft, while calm night's dark wings the globe surround,
When the pale moon begins her lonesome round,
Then does the soul to starry orbs repair,
Those radiant worlds that float in ambient air;
And, with a regular confusion, stray,
Oblique, direct, along the aerial way;
Then, with an anxious mind their rays *we* scan,
And hence we learn what they presage to man."—VIRGIL.

THE celestial intelligencers are strangely placed in the above horoscope, the planet Venus has just arisen, the sun predominates in the ascendant, and is in close conjunction with Mercury; both of which, are in opposition to Saturn, that leaden star, whose pernicious course is rendered farther malevolent by his *retrogade* motion, and increase of power thereby.

The moon, who is the *apheta*, is placed also in a curious station, for she is afflicted from the approaching aspects of both sol and saturn; while, at the same time, considerably weakened by the sesquiquadrate of the violent Mars; and even the Georgian star, comes in for his share of malignant influence, as if the hostile machinery were not *complete* without *his* pernicious acquisition.

The natural consequences of these *violent configurations* to the luminaries will cause much sickness during the infant state; and, without the interposition of Divine Providence, I am afraid the royal infant is not fated to a very long life. Soon after the commencement of the *sixth* year, the sun arrives to the obnoxious rays of Saturn by an opposite aspect, and the moon, "the fountain of life," is unfortunately afflicted by the same configuration with the Georgian. At this time, and especially during the months of March and April, 1826, the physical results of these afflicting stars promise no very favourable conclusion. However, if the royal infant survives his *sixth* year, his constitution may be sufficiently strong to conquer the remaining evils, and he may then live to years of maturity.

The square aspect of the moon and Mercury, the rulers of the *mental* faculties, denote a quick, volatile, yet clever genius; very changeable, and addicted to strange fancies, fears, and conceits; he would also be easily biassed and swayed by his counsellors; and would be extremely partial to the military, and almost equally so to the church; both of whom have great reason to wish that he may come to the throne of France. He would also be much beloved by the nation in general; and, as *his* nativity decidedly agrees with the nativities of the Kings of England, should he survive his infant state, and come to the possession of imperial power, there will be a great union between the sentiments, interests, and pursuits of these two great nations.

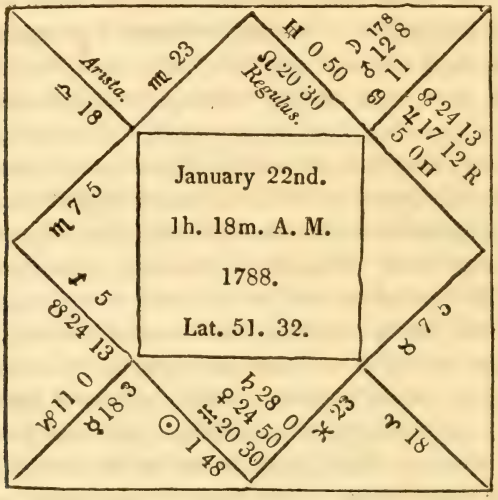
The nativity is in other respects, especially in regard to wealth, of a fortunate description, and very excellent in honours, should the evil influences be any way averted, and life be prolonged.

"The *temporary* condition of every thing below, is the canker-worm of all our present comforts. What is youth, with all its endearments, but a *dream*, from which crosses, cares, and pains eagerly snatch us, and we are never susceptible of its value, till past beyond recall!"—Rev. T. Basely.

CIRCLE VI.—SECT. IX.

The Nativity of the Right Hon. Lord Byron.

ILLUSTRATION, No. LXII.



"There is a name that will survive
Royalty's monumental stone,
And, long as history can give
Deserv'd renown, must deathless live;
Byron it is thine own."—Mirror.

The time of birth of this truly noble and most illustrious poet was obtained some years since, from an authentic source; so that there can be no doubt of its correctness. And certainly, its perfect agreement with the principally known events of his life exhibits a most remarkable proof of astrology, by far too strong for the enemies of the science to invalidate.

The extraordinary mental qualifications which the native possessed are most amply demonstrated by the positions and configurations of the moon and Mercury. The latter planet is the prin-

cipal ruler of the intellectual faculties; and being free from the affliction of the *solar* rays, in the moveable and tropical sign ♑ Capricorn; oriental, and approaching a *sextile* of the *ascendant*, by which means he may be said to be in a *glorious position*, contributes, according to the quadripartite of Ptolemy, to render the mind "*clever, sensible, capable of great learning, inventive, expert, logical, studious of nature, speculative, of good genius, emulous, benevolent, skilful in argument, accurate in conjecture, and adapted to science and mystery.*"* The page also adds, "tractable;" but ☿ Mercury being in opposition to the ☽ Moon and ♂ Mars, instead of tractability, gives an hatred of controul; inspires the native with the most lofty ideas and aspiring sentiments; gives him originality and eccentricity, with a firmness of mind almost inclining to obstinacy; and which made this illustrious native such an enemy to the track of custom, for which he was so remarkable, and which contributed to form that lofty genius which alike rode in the whirlwind, or sparkled in the sunbeam.

The disposition and rational faculties are no less plainly described by the position of the moon, in conjunction with ♂ Mars; likewise, in a tropical and *cardinal* sign, wherein she is powerful; while ♂ Mars is nearly in exact *mundane* trine to the *ascendant*. These positions laid the foundation, from the moment of his existence, of that peculiarity of disposition; that keen and cutting vein of satire; that caustic and pointed wit; that quick, enterprising, and daring mind; that extraordinary development of energies, passions, and eccentricities; and that exquisite taste, talent, and sensibility, for which he stood unrivalled. But, at the same time that this position of the heavenly bodies gave sentiments of the most perfect heroism and invincible courage, it is to be regretted that it inclined the temper to be both hasty and irascible on the slightest occasion, and to increase the violence of the most powerful passions!

☿ Mercury, it will be observed, is alone in the sign of the winter tropic, and in *semiquartile* to ♄ Saturn; which may account for the solitary glooom that so frequently overshadowed his path through

* Vide Ptolemy's Tetrabiblos, p. 168. (Edition of 1822, by J. M. Ashmaud.)

life; as well as for that melancholy sadness which tinged some of his brightest ideas, and which actually seems to have embittered the latest hours of his existence.

It will be evidently remarked, as curious and worthy of attention, that neither ☿ Mercury nor the moon have any perfect aspect to ♃ Jupiter (for although ☿ Mercury is approaching a biquintile of that planet, the aspect is too far off to operate decidedly.) May not this account for the detestation in which the illustrious native held the religious cant of the day, and which brought upon him much obloquy from the aristocracy? It will be remembered by the student, that in astrology, ♃ Jupiter always has signification of *religious* and clerical matters.

Thus it will be observed, from a combined view of the above testimonies, judged according to the established and experimental rules of the astral science, that the nativity plainly demonstrates the illustrious subject thereof to have been endowed with the most extraordinary and stupendous intellects, with a genius and imagination, as far surpassing the common run of poets, as the refulgent rays of the meridian sun surpass the feeble twinkling of the smallest star that arises in our horizon! Neither is it a trifling proof of the truth of astrology, that his geniture should so plainly demonstrate that he was "*born* a poet."

The honour and dignity which the native obtained by the exercise of his unrivalled talents are well denoted from the principal configurations—for the *trine* aspect of ♄ Saturn, ♀ Venus, and ♃ Jupiter, from scientific signs, to which also the ☉ sun approaches, with *Regulus*, that most eminent fixed star of the first magnitude, in the midst of heaven, are ample testimonies of an illustrious name and *lasting* honours, which neither time nor circumstances can obliterate. While ☿ Mercury and the moon in *opposition* may denote frequent causes of unpopularity while living, but which after his death would be soon forgotten. It must also be remembered that ☿ Mercury uniformly designates writers, critics, and the press in general; hence the frequent skirmishes, which this noble author had with the literati of the age, in which, however, he generally came off as a conqueror.—

"Palmam qui meruit ferat."

Travelling to distant countries, and a termination of existence far from the native land, is no less typified by the *cadent* position of the moon and ♂, in the fleeting sign ♋; ♂, being also the lord of the ascendant, denotes this event more plainly, (if the system of the ancients may be allowed.

Infelicity in marriage and amours, is signified by the *conjunction* of ♄ and ♀, in a fixed sign; this must also have contributed to that peculiar tone which distinguishes his writings, when treating of amatory subjects, and for which he has been much censured. But as ♃ beholds the aspect, it is rational to suppose that so far from the native appearing more moral, benevolent, or virtuous than he really was, this aspect would have caused him to represent himself by far more immoral than he was in reality; as this configuration generally gives singular dislike to the customs and opinions of contemporaries, and likewise inclines to peevishness or romantic melancholy, yet it is not sufficiently powerful to overcome the other tokens of a *good* disposition.

Having thus shown that the *fortunes* and *disposition* of this illustrious original were to be read in the *stars*, I shall proceed to give the calculation of his *death*. But first it may be noticed, that, on a general view of the horoscope, the planets indicate shortness of life; for the moon, the *hyleg*, is in *conjunction* with an *evil* star, in opposite rays to another, and otherwise materially vitiated; all which are symbolical of that which ensued, *and which* I will now *arithmetically* demonstrate.

The Hyleg directed to the evil Rays of the Anareta,

OR THE DIRECTION OF ☠.

Namely the moon *to the opposition of* ♄.

	°	′
The R. A. of the ☽	107	53
Pole of the ☽	21	30
Oblique Descension of the ☽	116	6
Oblique Desc. of the ☌ *of* ♄	151	49
Oblique Desc. of the ☽	116	6
The fatal arc of Direction	35	43

Which arc of direction, being equated by the measure of time now used in astrology, answers to 36 years and 3 months, at which precise time, the native left this transitory and fleeting existence, for a life of immortality.

I have given the above as the *chief* direction* which operated as the fatal abscissor or destroyer of life, but there was also a no less fatally evil train of starry influence coming up in quick succession thereto, and which rendered it utterly impossible that existence could be preserved; neither was there any blame to be attached to his medical assistants, for the stars appear to have *fated* him to an early grave: and what those celestial orbs predict, in cases like these, seldom fails to take place.

The following were the train of evil aspects:—

	Years.	Months.	
☽ ☌ ♄ *with lat.*	36	3	Death.
☽ ☌ ♄ *in the zodiac*	39	4	
☽ ☌ ♄ *in mundo*	40	0	

In the midst of these *malevolent* arcs, there was not a single direction of Jupiter or Venus to assist in supporting the vital powers; and it is also worth noticing, that, in the *secondary* directions, the ☽ had arrived to 21 deg of ♏, where she shortly after met the *square* of Saturn, and a conjunction of — ♂ and ♀ took place, in 10 deg. of ♈, each of these were equally pernicious.

I have given the *arithmetical* calculation of the *direction* which cut the thread of his mortal existence, in preference to merely stating my opinion of the cause, as it must be esteemed an *unanswerable* argument, in demonstration of the solid *principles* upon which *astrologers* found their predictions; it will also prove that the doctrine of chance has nothing to do with the science, but that the laws of the heavens are as fixed and immutable, as those which govern the universe. I have elsewhere mentioned that the combination of celestial influence, amicably formed from *fixed* signs and *angles*, give not only a durable fame, but posthumous honours; the rule need scarcely be applied in this geniture; for if any thing could endear the name of this transcendant poet more firmly to the British

* The celebrated Mrs. Williams predicted that this period would be very dangerous.

nation, it was the generous act, in which he died, while fighting for the liberties of an oppressed but heroic nation.

"So the bright globe that rules the skies,
Though with a glorious rise he gilds the heavens,
Reserves his choicest beams to grace his set,
And then he looks most great,
And then in greatest splendour dies."—OLDHAM.

"If we except Shakspeare, there is, perhaps, no writer in the English language from whose works an equal number of poetical beauties can be selected as from those of Lord Byron. He excels equally in the sublime and the pathetic. Every theme seemed to suit his genius, and he could vary his style with his subject in a manner, and to an extent, that our literature before had given no example of. In his Don Juan he has given a flexibility to our language, of which it had never hitherto been thought susceptible. He has shown it capa ble of rivalling the Italian in the gracefulness of its inflections and the pliancy of its cadence. Some, we know, there are, who would go on poring through the maze of his mellifluous diction with no other aim than to find out a flaw in the sentiment. The numberless passages, full of spirit and beauty, that cross them in their scrutiny, pass with such objectors for nothing: while their eye follows him into the loftiest regions of poetry, they have no wish but to spy some spot upon his mantle. To such persons we would address ourselves in the mild and forbearing spirit of that admonition which we should all do well to remember—'Let him that is without sin cast the first stone.' Thus much we may be permitted to remark in behalf of Lord Byron, that they make a very erroneous estimate of his character, who conceive he was capable of withholding his approbation from right principles and virtuous dispositions, wherever they were found. An individual to whom all his friends were attached with the strongest feelings of regard, must have had many private virtues, and those too of no common kind: for the rest, God is the searcher of hearts, and sees us all as we are. This recollection may check the severity of our sentence where human frailty is the subject. When we bring our fellow-creatures into judgment, our own consciousness may well inspire the best of us with moderation.

"That 'the paths of glory lead but to the grave,' is a painful lesson to philosophy; it was a lesson with which,—melancholy as it is,—Lord Byron was familiar; but it never for a moment damped his spirit, or depressed his energy. His searching eye saw into the very inmost hearts of those 'rulers of the world,' who are struggling to arrest the progress of knowledge in Europe, and to erect again 'the standard of ancient night.' All the force of his talents, and all the splendour of his fancy, were put forth to strengthen the love of science and of freedom."—MIRROR.

"Without a groan, a sigh, or glance, to show
A parting pang, the spirit from him past;
And they who watched him nearest, could not know
The very instant, till the change that cast
His sweet face into shadow, dull and slow
Glazed o'er his eyes."—PORTFOLIO.

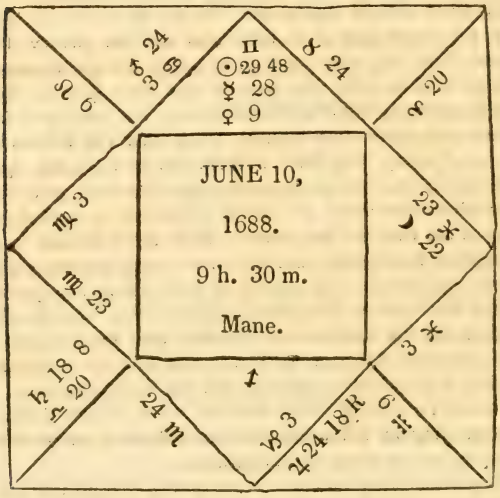
"His mighty star is extinct in darkness, and his ruling planet has set for ever."
ALBUMAZAR.

CIRCLE VI.—SECT. X.

The Nativity of the Pretender.

From a Manuscript of the Seventeenth Century, in the Possession of Mr. J. Varley.

ILLUSTRATION, No. LXIII.



"Urania, thus with spotless truth array'd,
And rob'd in light, illumines every shade,
Like Phæbus bright, with strength and glory crown'd,
She energetic darts her beams around."—MENTOR STELLARUM.

THE above horoscope is really a curiosity to the astrological world, and may well afford some matter for curious observation, if not for important discovery; I give it without any alteration, from the original MSS. and as I have not a chronology at hand, I cannot sufficiently refer to the events of the period in which the native lived, to explain their *causes*. But the circumstance of the ☉un, ☿ercury, and ♀enus, being in the 10th house, or supreme an-

gle, in square to the moon was clearly indicative of loss of honour, and as the moon is *always* the significator of the popular support, and *generally* of riches and dignity, her affliction was decidedly against the exercise of regal power. Mars in the 11th house was also typical of falseness, treachery, and want of aid from those designated as friends.

"Cito sociorum olla male fervet."

The opposition of Jupiter and Mars, and their mutual *square* to Saturn, from *cardinal* signs, is worthy notice; what a fortunate event for England, that a native, born to such misfortune, and so unlucky from his infancy, did not come to the throne of these realms! What the consequence would have been had such an event happened, I will not attempt to explain any farther than it must have been very disastrous.

"Ad extremum halitum, inimicus libertate."

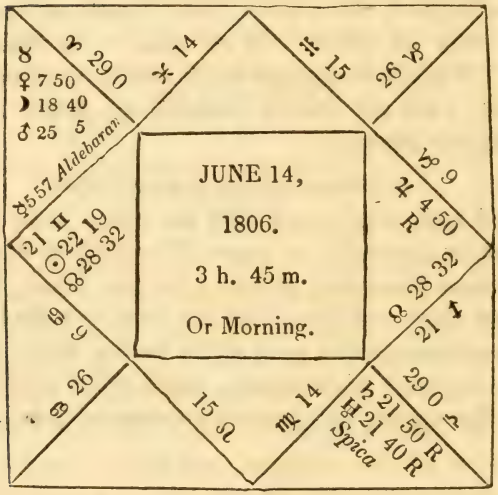
I would again beg leave to refer the reader to the rules I have laid down for popularity, in pages 329 and 330 of this work, and here are again found *three* planets in the same house, but they are in *common* signs, and there is not one planet in a *fixed* sign in the whole *horoscope*—another proof of the fleeting nature of whatever greatness the native might acquire, which indeed could be but very little, as the reigning configurations are remarkably evil.

CIRCLE VI.—SECT. XI.

The Nativity of George Bidder,

The celebrated Calculating Youth.

ILLUSTRATION, No. LXIV.



"In brief, in whatever sphere, whether of commerce or philosophy, persons are placed, so happily endued with the influence of *Mercury*, the mind will shine with glory and advantage." MENTOR STELLARUM.

THE time of birth of this remarkable youth was obtained from his parents, and, from the conspicuousness of the astrological causes for his extraordinary genius, exhibits a singular proof of celestial influence over the mental faculties.

This celebrated calculating youth is born under the famous sign Gemini, so noted for containing eminent fixed stars of the first and second magnitude, and of commanding influence.

Astrologers, both ancient and modern, are unanimous in assigning

the dominion of the mental faculties to the moon and Mercury, and according as these planets are well or ill placed, so in a great measure will be the intellectual abilities; now in the foregoing *horoscope*, the moon is in exact zodiacal *paralell* to Mercury, and in *conjunction* with the planet Mars, the author of acute perception and *arithmetical* genius; while Mercury is with the famous fixed star Aldebaran; receiving also the testimonies of both Saturn and Herschel, and further by the rules of the ancient astrologers, the native is born entirely under the planet Mercury, who is placed in his own celestial *house*, and well dignified.

These constitute sufficient reasons for that eminency which the native has acquired by his astonishing powers of calculation. Yet the nativity bears many marks of *reverses* of fortune, at different times: and especially during the *twentieth* year, although there is sufficiency of benevolent influence, to render the name of much celebrity, and the fame hereafter acquired may be more durable.

The astrological student will not fail to notice the curious *conjunctions* in the horoscope, namely, of the moon, Venus, and Mars, in the *earthly*, and Saturn and Herschel in the *airy* trigon. This proves what I have before advanced, that such a confluence of rays cause celebrity and a public name. The singular station of the Georgian is also deserving strict attention, and the remarkable appearance of Mercury in his own house will go far to prove the reality of the planetary dignities, which those who are learned in this science must readily admit; and if not, I shall hold no other controversy, but remind them of the saying of *Plato*—

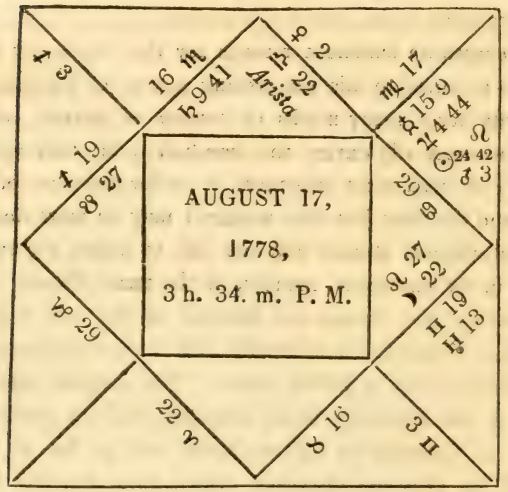
ΟΥΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ.

CIRCLE VI.—SECT. XII.

The Nativity of Mr. John Varley,

THE CELEBRATED ARTIST AND JUDICIAL ASTROLOGER.

ILLUSTRATION, No. LXV.



"The study of astrology itself, as professing to discover, by celestial phenomena, *future* mutations in the elements and terrestrial bodies, ought perhaps not to be despised. The theory of the *tides*, for example, is altogether an *astrological* doctrine, and long before the days of Isaac Newton was as well understood as it is at this moment. The fact of these allegations might be so easily ascertained, that it is surprising they should still be pronounced incredible, and *denied* rather than *contradicted*."—BLACKWOOD'S MAGAZINE, No. 59.

THIS gentleman is well known among the lovers of the fine arts for his skill in that department of human talent; and it is no less well known, that he has already soared to a height far above mediocrity, and is considered as a man of first rate abilities in the line he has adopted, a fact the publicity of which evades any possible idea of flattery from the pen of an astrologer. This skill in *occult philoso-*

phy, and the predictive art, is no secret amongst the more fashionable and distinguished circles, where his predictions have conduced greatly to the revival of the belief in siderial influence. These particulars are clearly seen by a view of the nativity, where we find the rare occurrence of ☿ Mercury in the sign *Virgo*, in conjunction with ♃ Jupiter; and each in *Sextile* to the planet ♄ Saturn, a configuration of no common or ordinary occurrence; which is rendered stronger by the moon being in the scientific sign ♊ Gemini, in her *ascending* node, in *sextile* to the sun in ♌ Leo.

According to the rules of the ancients, he is born under ♃ Jupiter, and certainly he is the exact personification of that description, which the ancients have taught us to expect from that ascendancy, being stout, fair, and well formed, of a generous mind, and a lover of benevolence, exactly as they have described.

His profession is denoted by the *sextile* of ♂ Mars and ♀ Venus, the latter planet being very strongly located near the mid-heaven, and approaching a *mundane* trine of the ascendant; and that he should obtain singular honour and celebrity therein may be seen from the amicable aspect of the luminaries, and the ☉ sun being near *Regulus*, in a sign of his own celestial nature; in other respects, ♄ Saturn so near the mid-heaven, signifies many changes and temporary reverses of fortune, at different periods of life, particularly when evil directions, are operating, which has been the case already, as far as I have been able to ascertain *(for this geniture is inserted without the knowledge of the native.)* But ♃ Jupiter beholding ♄ Saturn, the evil influence is, in some measure, mitigated, yet by no means annihilated. I have subjoined a table of the principal *directions*, by which it will be seen that the ☽ moon arrives to an *opposition* of ♄ Saturn, in the last half of the *forty-eighth* year. This configuration is the forerunner of much *trouble* and *vexation*, it will affect the native in his person*, and various other ways, with a succession of sinister events, that I shall forbear to enlarge upon in a public manner, as by so doing, I might in some measure, affect his interest, and otherwise prejudice him. However, I would advise him to be very careful of his *health* at that period; neither should I have mentioned aught of these circum-

* As the *moon* is *hyleg*, I fear it will also give a serious illness, for the rays are peculiarly noxious and alarming.

stances, did not I feel convinced, that the native is so well versed in the science, as to be free from fear, in hearing of that which his own skill must have *previously* taught him to expect. If this evil aspect is got over, there are many *future* testimonies of honour and dignity, for—

"He who can paint
Like *nature*, whose imagination boasts
Amidst its gay creation, hues like hers,
He who can mix them with that *matchless* skill,
And lose them in each other, as appears
In every bud that blows."

Such an artist as this may well prove a lustre to his profession, and inherit a never dying fame; the natural result of fortunate configurations at his birth.

A list of the principal Directions *in this Nativity up to the* 48*th Year.*

	Yrs.	Mths.
☉ ☌ ♃ in mundo	8	3
☽ ✶ ♀ mundo	9	6
☉ ✶ ♄ in the zodiac	11	0
Ascendant to the △ ♀	11	9
☉ ☌ ☿ in mundo	14	9
☉ ☌ ☌ converse	15	0
☽ □ ♄ in mundo, direct	16	1
☉ semisquare ♄ mundo	17	6
Mid-heaven ☍ ♄	17	11
Mid-heaven ✶ ☉	18	3
☉ □ ☽ in the zodiac	19	3
☽ □ ☌ converse mundo	20	0
☽ △ ♄ in the zodiac, without latitude	20	3
☽ △ ♄ zodiac, with lat.	21	0
Mid-heaven to the △ ☽	22	3
☽ □ ☿ con. mundo	23	3
☽ ✶ ☿ in the zodiac, without latitude	25	3
Mid-heaven to the ✶ ♄	26	2
☉ ☌ ♀ in mundo	26	6
☉ ✶ ☌ zodiac	26	9
☽ □ ♃ in mundo, con.	27	6
☽ ✶ ☿ zod. with lat.	28	3
☉ □ ♄ in mundo con.	28	6
Mid-heaven to the ✶ ☿	31	8
☽ □ ☉ mundo converse	32	0
☽ △ ♀ converse mundo	34	3
☽ ✶ ♀ zodiac, without latitude	39	0
☽ △ ☌ con mundo	39	9
☽ ✶ ♄ mundo direct	41	0
☉ ✶ ♀ con mundo	41	0
☽ ☌ ☌ mundo	41	4
Ascendant to the △ ☽	42	0
Mid-heaven to the ✶ ♀	42	0
Ascendant to the △ ♄	42	6
☽ △ ☿ mundo con.	43	0
☽ ✶ ♀ zodiac	43	6
Ascendant to the ☍ ☌	43	9
☽ □ ♄ zod. without lat.	43	11
☽ ☌ ☌ zodiac	44	9
☽ △ ♃ converse mundo	46	10*
☽ ☍ ♄ converse	47	9

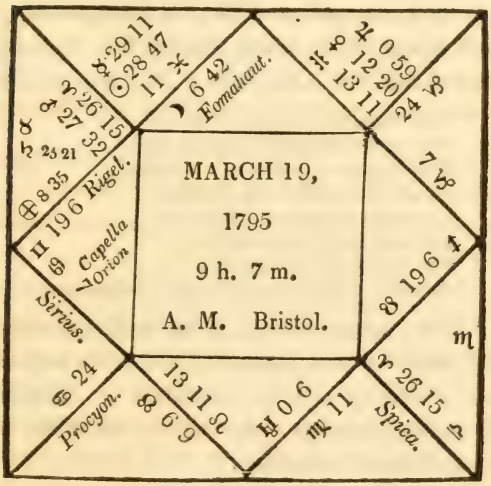
* Since the above nativity was sent to press, I have discovered that this direction has produced marriage. This table of directions was sent for insertion in the month of *April*, but through the derangement of the publisher's affairs, was delayed. This is another striking instance of truth in the science.

CIRCLE VI.—SECT. XIII.

The Nativity of Merlinus Anglicus, Junior.

THE EDITOR OF THE PRESENT WORK.

ILLUSTRATION, No. LXVI.



"Certainly if man may ever found his *glory* on the achievements of his *wisdom*, he may reasonably *exult* in the discoveries of *Astrology*. The genius of *Roger Bacon*, although he was the *first* of that school of natural philosophy, which acknowledges none but *experimented* truths, was nevertheless bowed to the doctrines of *judicial astrology*; and his greater namesake (*Lord Bacon*), was still an arguer in favour of *celestial influences*."—ASHMAND.

THIS horoscope is inserted merely to guard against any future misrepresentation of the envious, who oftentimes, upon the decease of an astrologer, publish some erroneous nativity, and pass it off upon the world as genuine; therefore, the safest way is for every artist to publish his own geniture during his lifetime, and thus they will foil the base attempts of piratical authors.

I shall forbear, for obvious reasons, to enlarge on the above nati-

vity, but will just mention that the moon in *mundane parallel* to Jupiter; Venus near the cusp of the *mid-heaven*; Mars in exact *mundane sextile* to the mid-heaven; the sun and Mercury in sextile to Saturn and Jupiter, the part of *fortune*, with the famous fixed star Rigel, the eminent star Capella, of the first magnitude, and the noted constellation of Orion ascending, with *seven* planets above the earth; are testimonies rarely to be met with, and constitute a tolerably *safe* guarantee for the success of "*The Astrologer of the Nineteenth Century.*"

Not only is the horoscope noted for good configurations, but there is but *one* evil aspect in the whole nativity (the opposition of the moon to Herschel), and that is too weak to have any peculiar effect.

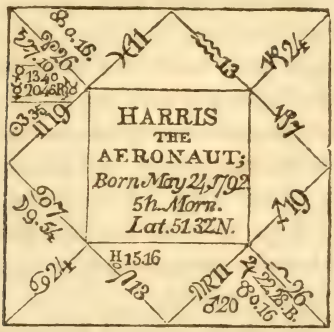
> "What though in solemn silence, all
> Move round this dark terrestrial ball;
> What though no real voice nor sound,
> Amidst their radiant orbs be found;
> In reason's ear they all rejoice
> And utter forth a glorious voice,
> For ever singing as they shine
> The hand that made us is divine."—ADDISON.

In page 9 of the former edition, it was predicted that—"the *nativity*" of this work "*was so fortunate, that years might have rolled away without producing such an association of beneficent omens.*" The prediction has been most fully verified, and in this instance astrology has again been triumphant.

CIRCLE VI.—SECT. XIV.

The Nativity of Harris the Aeronaut.

ILLUSTRATION, No. LXVII.



"The *belief* of *judicial astrology* has obtained more or less in every age and country in the world; and, like some of the first truths of natural religion, appears to be so impressed on the human mind, that we predict it will endure for ever."—ASHMAND.

THE nativity of this unfortunate gentleman was given me by himself, a few weeks previous to his death; and, from the striking peculiarity of the astrological positions, it will no doubt be very interesting to the astral student. He was exactly the stamp assigned to ☿ Mercury, being of a middle stature, slender, dark eyes and hair, very ingenious, quick, and amorous. He was by trade a cabinet-maker, which circumstance is shown by ☿ Mercury and ♀ Venus, conjoined in ♉ Taurus, the sign of the *earthly* trigon.

That he should obtain much notoriety is evident from the circumstance of *four* planets in the *same* house, and from the eminent fixed *stars* ascending with the horoscope, as well as from the ☽ moon in ♋ Cancer receiving the rays of *five* planets, and the probability of which was increased by *four* planets being above the earth, arising to angles.

The astrological causes of a violent death are various, but are

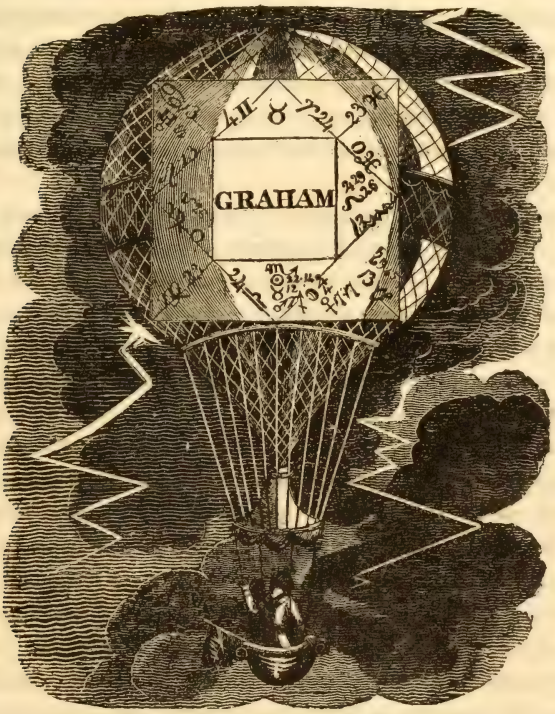
chiefly the position of ♂ars in ♍irgo, in mundane *sesquiquadrate* to the *ascendant*, the ♄yleg, and the moon receiving the *opposite* rays of Saturn and Jupiter by her *square* aspect to each. Neither did ♅erschel in the fourth house conduce a little to the catastrophe; but the whole combined seem to have portended the fatal result which followed. The figure is erected to the *estimate* time of birth, as given to me by himself, but I have reason to believe it is not quite correct, and if the time were made about nineteen minutes *later* than the given time (and which was most likely the case, as few persons have the *exact* time of their birth), the *ascendant*, which, as I have before said, was the fountain of *life*, and the true *apheta*, would be afflicted by the *mandane* square of ♂ars—as that planet would have reached the cusp of the fourth house, and consequently would be in evil aspect to each of the *angles*. This opinion derives some additional confirmation from the fact, that had ♂ars been so near the middle of the *fifth* house at birth, as he is in the estimate figure, the native would have died in infancy.

At the time of his calling on me, I foresaw the danger he was likely to encounter, as I suspected the true time of his birth was something later; and I was also struck with the curious position of ♂ars during the months of *April* and *May*, 1824: for, by referring to the ephemeris, it will be found, that this pernicious and *violent* star was, nearly the whole of these two months, in the *exact evil* place that he occupied at birth, and being retrograde, became still more powerful to *evil*, a strange coincidence; and, when I took these circumstances into consideration, I candidly told him of the danger which I foresaw in his nativity, and advised him, by every persuasion that lay in my power, to *defer* his aerial excursion till the first week in *June* was over: but, strange to say, it seems that he was *fated* to think but little of my advice, which is but too often the case where the stars forebode violent effects; and thus, although he had timely warning to prevent the forthcoming evil, yet the malignant star which then overclouded his destiny with pernicious influence, eventually proved the strongest, and thus, unfortunately, his life became an early sacrifice to the perils of his adventures.

CIRCLE VII.—SECT. XV.

The Nativity of G. Graham the Aeronaut.

ILLUSTRATION, No. LXVIII.



While thus on high the silken castle glides,
Bright as a meteor, through the azure tides;
O'er towns, and towers, and temples, wins its way,
Or mounts sublime, and gilds the vault of day;
The calm adventurer in ether sails,
Views broader stars, and breathes in purer gales;
Sees, like a map, in many a waving line,
Round earth's blue plains, her lucid waters shine;
Sees, at his feet, the forky lightnings glow,
And hears innocuous thunders roar below.

THIS gentleman, whose intrepidity and fearless contempt of danger and physical obstacles have obtained him much and deserved celebrity, was born in London, November 13th, 1784, 10H.10M. P. M. at which time the heavenly bodies were placed as in the illustrative diagram.

The powerful and regal sign ♌ is in the ascendant, and the qualities of his mind, his firmness, and strength of nerve, and his singular courage, are clearly shown, by his being born under the *solar* influence; by the conjunction of ♂, ☉, and ☿, in a *fixed* sign, and the whole of these planets applying to ♃; also in a sign of *fixed* nature, by a square (and determined) aspect, from powerful angles and constellations of peculiar influence over the fate of mortals.

The conjunction of ♂ with ☿, and the ☽ with ♀, denote a surprising degree of mechanical genius and inventive ideas, which the native is well known to possess; while the *trine* of ♅ to each of these significators sways the mental faculties to pursuits of no common or ordinary kind, but mostly out of the reach of custom, and those remarkable for strangeness or eccentricity. It also gives very aspiring ideas.

The astrological student will no doubt inquire, in the first instance, the cause of his pursuing the science of aërostation; a science which has had so few experimental supporters. This query may be best solved by analogy and example; and, therefore, it is best to give a cursory glance at the nativity of *Harris* the aëronaut (page 437), where we find the ☉ and ♃, two powerful significators, both in *aërial* signs, and well placed as it regards honour, &c.; in the present geniture, ♃, lord of the house of science, is also in an *aërial* sign, disposing of ☽ and ♀; and, by his being the only planet in an *angular* station *above* the earth, may be considered as the *chief* cause of the native pursuing aërial experiments; although the opposition of ♅ and ♄, the latter planet being in a wonderful *strong* position, and in a superior station for public renown, might have added a most powerful bias thereto. The circumstance of ♃ (the author of wealth) in both these genitures, being in a sign of the *aërial* trigon, is a most singular proof that the ancient

astrologers were perfectly right in classing the zodiac into different triplicities, and dividing the constellations into *fiery*, *airy*, &c.

The *satillitium*, or crowd of planets, in the angle of the *fourth* house, is likewise remarkable, particularly as they all receive the aspect of ♃ Jupiter. To this circumstance is owing the celebrity which the native has attained by his flights through the aërial regions. It is a singular fact, that, in Harris's nativity, there are also found *four* planets in the same house; and I have never known any one who, at their birth, had three or four planets together in the same sign, or the same house, but they have suddenly become much known to the world, and have acquired extensive popularity; although much may depend on the *primary* directions then operating.

The student will perceive another signification from the positions in the fourth house, namely, an inclination to *abstruse* studies. This is also verified in the present instance, the native having gone very considerable lengths in occult philosophy, particularly the *alchemical art and transmutation of metals*, in which science I have been witness to some very curious experiments of his performing, and for the effects of which a modern chemist would find it difficult to assign the cause. It was from this inclination that he requested me to insert his horoscope, in order, as he observed, that the occult science might derive an additional strength from such remarkable confirmations as appear therein of astral influence.

At the time the native commenced his career as an *aëronaut*, which he did under most powerful obstacles, the moon came to the *semiquartile* of ☿ Mercury *direct* falling in the third house, the house of journeys, &c. This was the chief cause of his first failure in his intended ascent from White Conduit House, August 18th, 1823; which arose almost entirely from causes that human foresight could not prevent. And as a striking coincidence, as well as a testimony, that there is a "time" for everything, and a season for every "purpose" under heaven, also that, beyond a doubt, there are *unfortunate* as well as *fortunate* days, on that *very* day the moon was posited, at noon, in 19 degrees of *Capricorn*, on the identical place of ♄ Saturn in the nativity. She had also separated from the opposition of

♂, the author of riot and the lord of misrule, who was then in 18 degrees of *Cancer*, and again applied to ♄ in *Taurus!* The great confusion and disorderly proceedings which ensued, together with the heavy loss the native sustained—which amounted to nearly *three hundred pounds*, and the abuse with which the different journals of the day thought proper to load him, in defiance of justice, could not have been more plainly and remarkably typified.

It is a well known fact, that the unfortunate *Harris*, who ascended with Graham from Berwick Street, Soho, and whose nativity has been spoken of, began his aëronautic pursuits without any known cause, as a direct rival and opponent to the subject of the present article. This occurrence is also plainly seen by a contemplation of the two genitures, by which it will be seen that the configurations are remarkably discordant; for not only are the two luminaries in opposite signs (the sun in the nativity of Harris being in Gemini, and the moon in Graham's in Sagittarius), but ♂, in the former geniture, is in square to ♀ in the latter; ♄, in the one nativity, is in the opposite sign to the place of ☽ in the other, with many other planetary disagreements, that will be quickly seen by the attentive student, and which could not fail to have caused a contrariety, both of fortunes and interests, between the two parties—a fact, the true cause of which was, in reality, neither more nor less, than the *celestial* influence operating at the moment of their birth, by which they were, in a manner, *fated* to become decided enemies!

Felix qui potuit rerum cognoscere causas.

The present transit of ♄ through ♊ is very unfavourable for the pursuits and experiments of the native, and the evil is not lessened for several months to come, so that he may expect much *vexation*, &c. &c. And at the age of 41 years and 3 months, the ☉ arrives to a *semiquartile* of ♂ in *mundo*, *direct* motion. This is rather a *dangerous* aspect, and I should advise the native to be very careful of attempting any *hazardous* experiments at *that* period, for ♂ in this geniture is rather hurtfully posited, though much of his malignance is done away by the *square* of ♃; this, however, I need not urge any further, for the native is scientifically capable of appreciating the above salutary caution.

As the subject of the present discussion is now living, it would be both unfair and illiberal, as well as detrimental to his interest, to pursue my calculations any further, especially with regard to the *future*. Enough has, I trust, been already advanced, to convince every impartial mind, which shall attentively weigh the nice agreement between cause and effect already spoken of, that, from the instant we first draw breath in this world, to the latest moments of our transitory and fleeting existence, we are entirely subservient to an influence, and which we seldom can entirely avert or avoid by any exertion of human prudence, although we certainly may, by making use of *times* and seasons, greatly ameliorate the effects: it being always worthy to be held in remembrance, that both stars and planets, with the whole machinery of the creation, are also entirely subservient to the will of the Supreme Being, who can dispense with their influences and agency at pleasure. But it is seldom that there is any *failure* in the language of the *stars*.

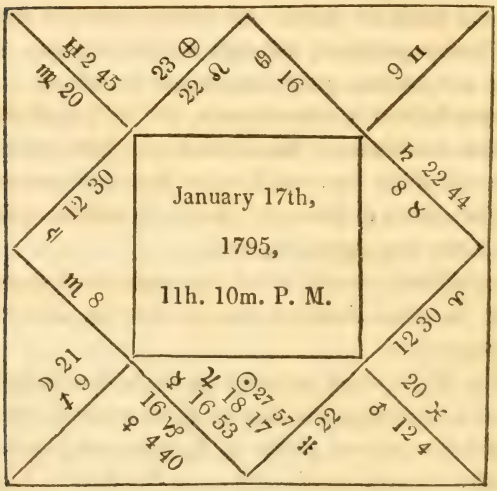
The *hieroglyphical* scenery which surrounds the horoscope in the annexed cut, has been already typical of what has occurred, as the following evinces:—

"Saturday, Mr. Graham ascended in his balloon from Norwich; not long after he ascended, the *thunder* storm returned with renewed violence, and the frequent *flashes of lightning* must have made the situation of the aëronaut peculiar and *awful*."—TIMES, August 10th.

CIRCLE VIII.—SECT. XVI.

The Nativity of J. English, Student in Astrology.

ILLUSTRATION, No. LXII.



"What is the sky, but a magnificent timepiece, on which they are imprinted in legible characters, to announce its principal epocha as it passes; and is not the science which *decyphers* these luminous and interesting *signs*, valuable in proportion to their importance?"—GLORY OF THE HEAVENS.

THE above horoscope was given me by the native himself, and I insert it merely as an example worthy of remembrance by the student, on account of the strange variety of aspects to be found therein; such as the *mundane* sesquiquadrate of Saturn to the *ascendant*, and his semisquare to the *mid-heaven;* the sesquiquadrate of Venus and Saturn; and the singular *conjunction* in the tropical sign Capricorn; all of which are leading features in the nativity, and which merit it a place amongst *remarkable* horoscopes. As I am an enemy to all party-spirit, and as rivalry in the science is beneath my considera-

tion, I shall forbear to descant upon the *good* or *bad* fortune to which the native is fated,—leaving that for time and circumstances to discover; but Mercury with Jupiter should certainly make the native both acute and ingenious, and the *trine* aspect to Saturn gives great solidity of ideas, and no want of understanding; yet the *square* of the moon and Mars inclines much to *eccentric* notions. My chief motive in inserting this geniture being to disclose the validity of *directions*, I subjoin a list of the most remarkable ones in the horoscope, with the measure thereof equated to annual periods up to the 35th year of life.

A List of the principal Directions *in the above Horoscope* to the 35th Year; planispherically equated.

	Yrs.	Mths.	
Mid-Heaven to the sesquiquadrate of ♂	6	6	Death in the family.
☉ ☌ ♃ converse in mundo	10	5	
☉ ☌ ☿ convers in mundo	12	3	Improvement of mind.
☽ ☌ ♀ in mundo	13	0	
☽ ✶ ♂ direct in mundo.....	13	3	
☉ sesqui. ♄ converse in mundo ..	13	9	
Mid-Heaven to the ✶ ♄	18	1	
Ascendant to the △ ♂	23	6	A removal.
☉ semiquar. ♀ in the zodiac	23	6	
☽ ✶ ♂ in the zodiac	23	6	Success in business.
☉ ✶ ☽ in the zodiac	24	5	
☽ □ ♂ converse in mundo	24	0	
Ascendant to the ✶ ♀	24	7	Prosperity.
☉ ✶ ♂ converse in mundo	25	0	
Ascendant to the quintile ☿	25	9	
☉ □ ♄ in the zodiac	26	2	Trouble, loss of money, and disgrace.
☉ ☌ ♀ converse in mundo	27	0	
☽ semiquartile ♃ converse.....	29	7	
☽ ☌ ☿ in mundo	29	7	Became an author.
☽ semisquare ♂ direct in mundo	30	0	Evil and vexations.

	Yrs.	Mths.	
☽ ☌ ♃ in mundo.....	30	4	Preferment to some office.
☽ semiquartile ☿ converse.....	31	0	Loss and anxiety.
Ascendant to the semisquare of ☽	31	9	Removals & changes.
☽ ☍ ♄ converse in mundo.....	32	6	An unfortunate time, and singularly evil.
☽ △ ♄ in the zodiac	34	0	A change in affairs.

I have given the effects of a few of the leading *directions*, as far as I obtained the effects of them from the subject of this article. The native was very prosperous, as he himself informed me, during the 25th and 26th years of his life; and in the 27th year, the **sun** coming to the *square* aspect of **Saturn**, laid the foundation of a train of evils, which were afterwards severely felt, and which produced loss of money, domestic unhappiness, and many calamitous events. At the age of 29½ years, the **moon** arriving to the conjunction of **Mercury**, gave, for a time, both notice and partial celebrity, chiefly through writing in an ephemeral publication, now discontinued; which circumstance I partly predicted, and which caused the native to become partially known to the astrological world: but chiefly through the sending forth some singular and eccentric opinions relative to astrology, that time does not appear to sanction. At 30 years and 4 months, the **moon**, coming to **Jupiter**, is very likely to be productive of some favourable change in affairs, and may give pecuniary emolument; but the **moon** to the *opposition* of **Saturn**, in the 33rd year, is very evil. The native must be very cautious in his pursuits at that time, and be careful of rushing hastily into that from which he may find it difficult to extricate himself; for at that period the heavens are lowering, and portend a storm of no small magnitude, with a disastrous combination of evils and hostile events that I shall forbear to enumerate, being confident the native is capable of duly appreciating my prediction.

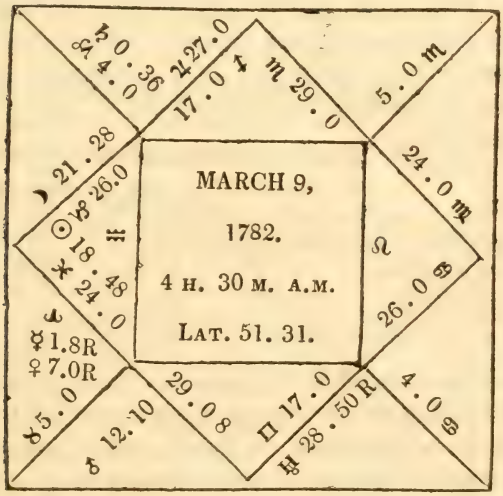
"Verbum sapientia satis."

April, 1825.

CIRCLE VI.—SECT. XVII.

Nativity of Mr. Muss,
LATE ENAMEL PAINTER TO THE KING.

ILLUSTRATION, No. LXX.



The moon commands the seas; she drives the main
To pass the shore, then drives it back again:
And this sedition chiefly swells the streams,
When opposite she views her brother's beams;
Or when she near in close conjunction rides,
She rears the flood, and swells the flowing tides.—MANILIUS.

THIS gentleman was of much celebrity, and well known as being particularly skilful in his line of business. The astrological reason of which may be traced to the *conjunction* of *Venus* and *Mercury*, and the partile aspect of the *Moon* to *Mars*, as well as by *Venus* and *Mercury* in the fiery sign *Aries*, and the *Sun* in *Pisces*, arising in the eastern angles, while the *moon*, in the degree ascending, affords a combination of influence seldom met with, and which never fails to give a fame in business or profession, and notice from noble persons.

I am not acquainted with any of the past events of his life (the nativity being given me by a friend of the deceased; but I have calculated the directions which produced his death. The horoscope is set precisely to the *estimate* time of birth, and I have inserted it without the slightest alteration. The **moon** in the nativity, is the true hyleg, for, by her *mundane* position, she is more than seven degrees *beneath* the ascending horizon; and the native's death was occasioned by an attack of erisipelas, of which he died on the 14th June, 1824, at the age of forty-two years and nearly three months; at which time the **moon** came to a zodiacal parallel of the planet Mars, in about eight degrees of the sign Taurus, followed by an evil train of directions that could not fail to destroy life, and which were as follow:—

	Arc.	Date. Years.	Months.	
☽ zod. par. ♂ - - -	41° 38′	42	3	Death.
☽ sesquiquadrate ♂ in mundo converse	44 21	45	0	
☽ ☌ ♂ in the zodiac - -	44 45	45	5	
☽ ☌ ♂ in mundo - -	47 3	47	9	
☽ ☌ ♂ in zod. without latitude -	48 20	49	0	

The astrological cause for the disease of which he died, may be attributed chiefly to the circumstance of the place where the parallel fell, being in sesquiquadrate to Jupiter, and in semiquartile to Herschell, together with the preponderance of the planets in *fiery* signs at birth, which could not fail to produce inflammatory diseases.

It is singular that the direction which produced his death was not *complete* at the time he died. The *parallel* was not fully formed till several months afterward, which is a curious circumstance, and confirms the opinion of *Placidus*, who frequently found that, in a *parallel*, the *effect* took place some time previous to the exact completion of the *arc* itself, owing to the magnitude of the planetary bodies, which produces the *effect* before their *centres* arrive to the same point of *declination*.

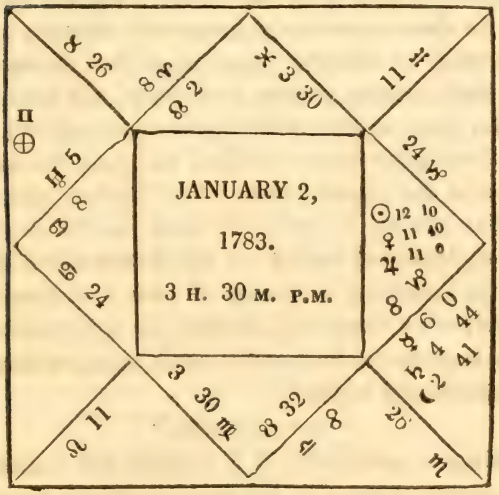
In the *secondary* motion, it is worthy of remark, that the **moon** had attained to the fourth degree of Taurus, where she soon after met the radical conjunction of Mars. So that, on both the *primary* and *secondary* direction, she was placed in the same sign, and in

both was free from any assistance of the fortunes. I should suppose, that no one who has studied the science attentively will refuse to admit the **moon** as apheta. But should there be any who are so fond of opposition as to contend therewith, I will just mention, that the **sun** came by direction to the conjunction of ♂, both in *zodiac* and *mundo*, in the 32d and 33d years. But these directions no way affected life; yet they might have given great anxiety and trouble, as well as change of residence: whether or not they really did so, I am not at present capable of ascertaining.

CIRCLE VI.—SECT. XVIII.

The Nativity of Harriette Wilson.

ILLUSTRATION, No. LXXI.



"The harlot *Venus* reigns, anon,
Let *Mars* no aspect send,
For *quartile* and *opposition*,
To love is never friend.
See maidens to your hapless loves,
Beware the jest and glee,
For jealousy if once awaked,
Will make your true love's flee."—OLD BALLAD.

THE above singular horoscope, I have every reason to believe, is correct in point of time, as it was given to me by a lady of fashion, who was formerly well acquainted with the extraordinary subject thereof; and who once accompanied her to the celebrated Mrs. Williams, for the purpose of astrological information.

There can scarcely be a more curious combination of celestial influence than is found in the above curious geniture, which merits particular attention from the astral student; for, at the first glance, we perceive the sun, moon, Saturn, Mercury, Venus and Jupiter, to be all located in the same celestial sign, *Capricorn*, and the whole of these descending in the western part of the heavens; the planet Herschel, *arising* in the eastern angle, and opposed to this combination of celestial influence. These configurations, according to the opinions and practice of the oldest and most famous astrologers, are indicative of a fate, superior in its nature, exalted in its changes, and productive of both riches and honour; but the most singular aspect is, the close *conjunction* of Saturn and Mercury, opposed by Herschel; when we take into consideration that Mercury rules all kinds of *books*, papers, *writings*, authorships, and *letters*, and that the Georgian planet signifies *public opinion*, we need seek no further cause for the singular manner in which the native has made herself conspicuous at the present period. But "*verbum sapientia satis.*" La belle Harriette will do well to remember that this singular aspect has *other* significations; and let not the *fleeting* effects of this configuration be considered as decisive of what it at present *seems* to portend, for, when Saturn and Mercury give any remarkable *good*, it too often happens that the *result* is tenfold more *evil* than the transitory benefit thereby acquired.

"Exitus acta probat."

The nativity is undoubtedly of a fortunate and commanding description, and the position of the stars, excellent in every instance *save one*, for a female to be born under. But in the 43d and 44th years, the celestial intelligencers seem very singularly posited, and the planet predominating at birth, may be probably clouded with certain *sinister* aspects, that it would not be exactly proper publicly to enumerate, therefore I shall conclude this subject by a hope, that

the fair Harriette will not be led to slight celestial omens, but by using a proper caution at certain periods, endeavour to avert what may otherwise prove of serious import.

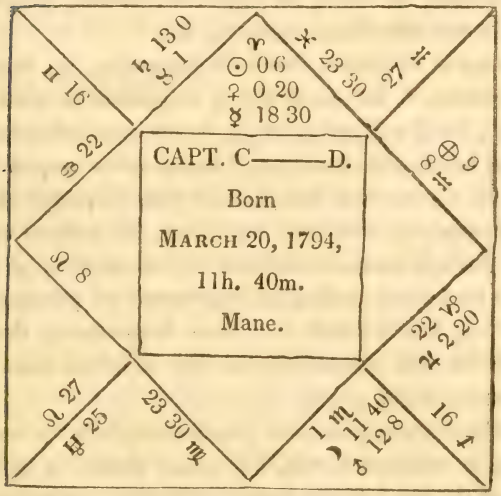
Sic donec.

April, 1825.

CIRCLE VI.—SECT. XIX.

The Nativity of a Military Officer.

ILLUSTRATION, No. LXXII.



"Does not the history of all ages
Record miraculous presages,
And strange turns in the world's affairs
Foreseen by astrologers?"

"The sage drew forth his *astrolabe*,
And cast a wary look;
Quoth he, 'Bright hero, have a care,
For in the heaven's high book,
I read a *quartile* most malign;
And eke thy natal star
Shall suffer most malevolently
In this same cruel war:
But *Jupiter* does thee befriend,
And promises a happy end." '—OLD BALLAD.

THE following remarks I have inserted, in order to convince the scientific student, that the doctrine of *primary directions* is the chief basis and groundwork whereupon the astrologer should build his predictions. The example above alluded to is the horoscope of a military officer, well known in the higher circles, with whose *past* life I am well acquainted, and whose nativity I some years since minutely calculated; since which period, the remarkable fulfilment of my predictions induced him to request its insertion in the present collection of extraordinary genitures; a request to which I accede the more readily, as it may possibly afford some matter for the student to establish his theory of directional motion, particularly in regard to the measure of time used, &c. &c.

The history of the native cannot be interesting, as, through motives of delicacy, I am not at liberty to publish his name till after his decease; but I will just mention, that he was descended from an *ancient* and honourable family, well known in the *west* of England, and born to a competent inheritance; that his parents died in the years of his minority, and that, for a time, his finances were much perplexed through vexatious litigation and the artifices of his guardians, who used every method to appropriate his paternal estate to their own use, but in which they were disappointed, through the sentence of the lord chancellor; the trial of which cause occupied much attention at that period.

The whole of these events are plainly enough to be seen by the **moon** being in *conjunction* with the planet **Mars**, in *opposition* to **Saturn**, and the **sun** being in *square* to **Jupiter**; as well as by the part of fortune being governed by **Saturn** from an *evil* position.

After this period, the native purchased a commission in the army; his regiment was destined to India, whither he went, and obtained not only the personal thanks of his commanding officer for his meritorious conduct, but received a vote of thanks from the Honourable East India Company. And it was during his stay in India that he formed a lucrative match, and became an early widower, inheriting an immense property at the death of his wife, which induced him soon after to throw up his commission, and return to his native land.

It was in the year 1816 that I calculated his nativity, and up to

the present time. It is with feelings of pleasure and satisfaction that I announce the triumph of astrology, as the whole of my predictions have been most amply fulfilled; although others equally as important remain to be verified,—particularly the period of his decease, which I have also his request to publish, as he has had sufficient strength of nerve to bear even that prediction, which he wished me most particularly to calculate, esteeming it a real benefit with the inspired writer, whose words are, "Teach me to know the *number* of my days, that I may know how frail I am."

A LIST OF THE DIFFERENT ARCS OF DIRECTION

In the foregoing Horoscope, calculated by the zodiacal Planisphere, and equated secundem artem.

Arcs of direction.	Yrs.	Mths.	
☽ ☌ ♄ mundo.	1	4	This malevolent position of the stars caused the death of the mother while on a voyage.
☉ semisquare ♄	11	9	At this period his father died.
☽ △ ♀ zodiac	15	8	These aspects gave high distinction for the extraordinary display of his abilities at the place of his education.
☉ ♂ ☿ mundo	15	8	
☉ ♂ ☿ zodiac	16	9	Eminent directions, which gave distinguished notice from friends, a removal, and prosperous changes.
M. C. △ ♃	17	0	
M. C. ☌ ☿	22	8	When Mercury reached the mid-heaven, the decision of a lawsuit took place in the native's favour, whereby he became possessed of much property, and attained some literary eminence.
☉ □ ♃ con.	23	9	The sun, meeting the square of ♃, caused a loss, by a loan of money and death of a relation.
☿ ☌ ♄ con.	24	1	Accusations and litigation, with vexatious events.
☽ ☌ ☿ con.	24	7	A very unlucky period. At this time the native received a violent blow on the head (which I had exactly predicted would take place), and had a severe fit of illness. He also, after his recovery, travelled, but still met with losses, crosses, and many perplexities.
☽ △ ☉ direct	25	9	Under these directions he recovered his losses, and was promoted.
☉ par. ☿ con.	25	10	Under these directions I had foresee̊n much benefit; they caused marriage to a wealthy heiress, who was well descended—in stature tall, and remarkably fair and handsome.
☽ △ ☿ mundo	26	3	
☉ rapt par ♂	26	6	This caused a fever, and afterwards other troubles—particularly a narrow escape from being bit by a venomous reptile, while walking near the sea-side.

Arcs of Direction.	Yrs.	Mths.	
☉ rapt par ♄	27	0	Illness of the wife, first began through a violent cold.
♀ rapt par ♄	27	5	The death of the wife now took place.
☉ △ ♂ con.	28	0	Under this aspect of the planet he returned to England, and had a prosperous voyage; but soon after lost a friend.
☉ △ ♃ zodiac	29	9	At this most fortunate period he received a legacy from a female relation, which was chiefly landed property, in the west of England.
			FUTURE EVENTS.
☽ ✶ ♃ con.	32	9	The first of these directions will give a legacy,
☽ △ ☿ zodiac	33	0	from a stout, fair, middle-aged person, who may reside at some great distance; and the latter denotes a voyage for profit: both are active and prosperous.
☉ zod. par. ♂	33	2	Now must the native be extremely careful of
☉ zod. par. ♄	33	7	his health, for these lowering aspects of the celestial intelligencers portend a fearful storm, yet the direction will not affect life. The extremes of cold and heat are to be carefully avoided, for Mars and Saturn are hostile both in nature and influence.
Rapt. par. of ♄ ☿	35	3	This direction will give a vexatious law-suit.
Asc. △ ☉	36	6	Under the force of these directions, I expect the
Asc. △ ♀	36	8	native will contract a second marriage, more honourable, but less advantageous than the first.
☉ ☌ ☽ zodiac	38	5	This may give a voyage, and slight danger by water, or some hurtful or noxious liquid, by means of a female domestic.
☉ ☌ ♂ zodiac	38	9	Gloomy and lowering are the aspects of these
☉ ☌ ♂ m.	39	0	pernicious stars. Evil rays and noxious in-
☉ ♂ ♄ zodiac	39	7	fluence usher in the 39th and 40th years.
☽ △ ♅ zodiac	39	9	*Saturn* and *Mars* combine to afflict the *alphetical* orb, who is not upheld by a single
☉ ♂ ♄ m.	40	7	ray of *Jupiter* or *Venus;* added to which, the *moon* beholds only *Herschel*, whose trine cannot assist in averting that which the *fates* portend. His *destiny* is now about to be *fulfilled*, and nothing but a miracle can prolong existence, after the period of 38 years and 9 months!

The predictions in this nativity are a literal copy of the original one, written as aforesaid by me, some years since: and it is but justice to the native to observe that he is acquainted most fully with the prediction of his death, and philosophically looks forward to the period when he will cease to be an inhabitant of these sublunary regions, and when the immortal spirit which now is clogged with its frail earthly tenement will be ushered into an eternity of pure and invigorated vitality:

"The soul, secure in her existence, smiles
At the drawn dagger, and defies its point;
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of nature, or the crash of worlds!"

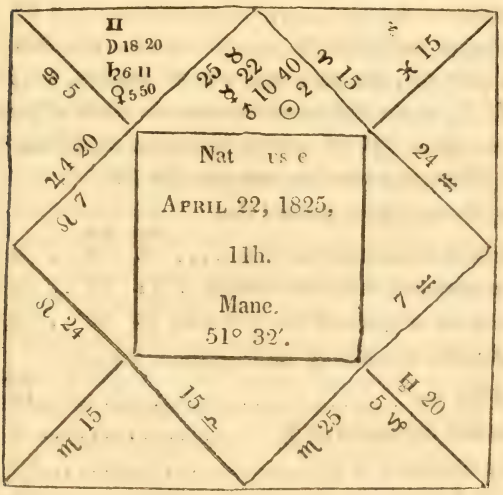
"For come it slow, or come it fast,
It is but *death* that comes at last."

CIRCLE VI.—SECT. XX.

Nativity of a Child,

WITH THE PREDICTION OF HIS DEATH CALCULATED BY TRIGONOMETRY.

ILLUSTRATION, No. LXXIII.



"First in his *east* the glorious lamp was seen,
Regent of day, and all the *horizon* round
Invested with bright rays, jocund to run
His *longitude* through heav'n's high road; the grey
Dawn and the *Pleiades* before him danc'd,
Shedding sweet *influence*."—MILTON.

THE above geniture exhibits the face of the heavens at the birth of an infant, the son of a Builder in Thames Street, and whose death I have predicted will take place at the age of *eight years and twelve days*, or *within* the period of eight years and one month at farthest. The nativity is a singular one, but the *sun* claims the aphetical place, as giver of *life*, who is meridional; and in the sign *Taurus*, the planet *Mars* is the abscissor, or *destroyer of life*, who is likewise posited in the same sign, and void of any friendly ray to avert his hostile influence; consequently, when the *sun arrives to the conjunction of Mars*, the native will pay the debt of mortality.

The calculation is as follows, which will serve as a *praxis* for other trigonometrical calculations (the rules for which I have laid down in the fourth circle of this work).

	Deg.	Min.
R. A. of the mid-heaven	13	48
R. A. of the ☉	29	49
Right distance of the ☉	16	1
Declination of the ☉	12	11 N
Semi-diurnal arc of the ☉	105	46

Then, as 105° 46′, the sun's arc, is to 90 degrees, so is the right distance, 16° 1′, to the difference between its circle of position and that of the meridian, 13° 37′ which, subtracted therefrom, gives his ascensional difference under his own pole, 2° 24′.

To obtain the sun's pole, proceed thus:

	Deg.	Min.	
To the sine of the ascensional diff.	2	24	.. 8,62196
Add the co-tangent of the declination ..	12	11	.. 10,66574
The sum is the tangent of the ☉'s pole	10	40	.. 9,28770

To calculate the direction of death, proceed thus:

	Deg.	Min.
Pole of the sun	10	0
Ascensional difference of ☉	2	24
Oblique ascension of ☉	27	25
R. A. of ♂	38	14
Declination, North	15	0
Ascensional difference under the sun's pole	2	54
Oblique ascension of ♂	35	20
Subtract the oblique ascension of the ☉	27	25
Arc of direction	7	55

Which, turned into time, answers to eight years and twelve days—*the time of death;* which is the more certain, as *Mars* is in the ecliptic, and without any latitude.

It has been well observed by an eminent writer*, that—"There are some men of narrow views and grovelling conceptions, who, without the instigation of personal malice, treat every new attempt as wild and chimerical; and look upon every endeavour to depart from the beaten track as the rash effort of a warm imagination, or the glittering speculation of an exalted mind, that may please and dazzle for a time, but can produce no real or lasting advantage.

"These men value themselves upon a perpetual scepticism, upon believing nothing but their own senses, upon calling for demonstration where it cannot possibly be obtained, and, sometimes, upon holding out against it when it is laid before them: upon inventing arguments against the success of any new undertaking, and, where arguments cannot be found, upon treating it with contempt and ridicule.

"Such have been the most formidable enemies of the greatest benefactors of the world; for their notions and discourse are so agreeable to the lazy, the envious, and the timorous, that they seldom fail of becoming popular and directing the opinions of mankind."

The enemies of astrology are precisely of the stamp here described; and as the science has been hitherto considered only "as an expiring lion, which every ass might kick with impunity," it is probable that the doctrines I have advanced may be treated with nothing short of contumely by the prejudiced enemies thereof: as an instance of which, I need only refer to the various encyclopædias of the present day, the whole of which, with one exception only†, have thought proper to decry the science—but, forsooth, without giving a single principle on which it is founded; a most excellent way, surely, to explode a theory, which is above their comprehension; but which these dogmatical heroes of criticism upon ancient learning would not dare to follow in descanting upon any other science; because

* Dr. Johnson.

† The Encyclopædia Londinensis, article Astrology—where a clear statement is given of the principles and theory thereof, well worthy the reader's attention.

they would have to defend themselves from the satire of some *living* author. "The dead," however, "tell no tales," and these heroes of encyclopædiac mystery know well that there has been but one author who has treated of the science methodically for nearly half a century. Now, did these wiseacres really know the method to be effectually pursued, in exploding any science devoid of truth, or had they skill to decypher these celestial arcana, they would take at least some half-a-dozen nativities of *living* characters, and having laid down the rules of the astral science, they would prove their *truth* or evasion, by comparing them with the lives and *fortunes* of the persons whose genitures were under research. This would be the most impartial, and, indeed, the *only* method of *convincing* mankind that *astrology* is a delusion. But no; these persons either have never sufficiently learned the rudiments of the science to do this, or, if they have, are afraid to adopt a method which would certainly cover them with confusion and obloquy. And I will here challenge them, one and all, to produce a single nativity, where the rules I have laid down * for the edification of the young student have once failed. Let us, therefore, hear no more of astrology being a futile science †, for not only has it a foundation as stable as the universe, but it has been the admired study of the most renowned poets, lawgivers, statesmen, orators, and sages, of all nations and in all ages. And, as a further proof thereof, I have selected, from amongst several thousand genitures, those of the most celebrated characters, mos of which are either now living, or have had their lives and actions exposed to the test of public opinion; and the authenticity of which cannot be doubted by the most fastidious. At the same time, they afford matter of much curious investigation to the philosophical inquirer, for if astrology continue to gain ground amongst the fashion-

* See the Fourth Circle of this work.

† It is an authenticated fact, that no one can be at all considered a *skilful* astrologer, or worthy of implicit confidence, who has not had a liberal education; or, at least, he should be well versed in mathematical principles and the philosophy of nature. The calculation of a nativity is most intimately connected with *geometrical* science and *algebraical* analysis—it requires the aid of *numbers*, *logarithms*, and *trigonometry*, brought into use by a clear sound judgment and extensive experience. Professors of this description are rarely met with.

able, in proportion to what it has done, since the publication of the first edition of this work, it will soon become not only highly popular, but will form a most conspicuous feature in the system of learning, as taught at the universities—where this work has been most extensively patronized.

The science of phrenology has become almost universally believed; but what are the doctrines of *phrenology*, when compared to those of *astrology?* For not only can the *astrologer* discern the moral and intellectual faculties and propensities to a far greater nicety than the phrenologist, but he can foresee each *particular* event of life, and can discover the exact period when these propensities, either good or evil, will be called into action. He can most assuredly read "Heaven's Golden Alphabet;" and in the bright configurations of *fortunate* stars, or the lowering shades of *hostile* irradiations, he *foresees*, with an unerring eye, the different prospects, as they individually appear in the vista of futurity; thus possessing a knowledge which, of all others, approaches the nearest to divinity, even as the science itself is, of all others, the most sublime and beautiful. Even *astronomy*, without the sister science of siderial influence, is but a "casket without a jewel," and presents but a mighty combination of numbers and nothingness. Who, then, shall dare to revile the astrologer? who shall dare to gainsay the superiority he possesses over the professors of all other science? He alone, of all other students, can, with propriety, adopt the words of Milton:—

> "Into the heav'n of heav'ns I have presumed,
> An earthly guest, and drawn empyreal air."

The fates have decreed his destiny; the horoscope of his fortunes is fixed, and unalterable as the laws of the universe (subject only to divine control); and, while absorbed in contemplation of those celestial orbs, whether *fixed* or *erratic*, benign or malevolent, he alone can be resigned in *all* things to that which he has *foreseen*, and is the only *true* philosopher that, like the *eagle*, can soar in the meridian *brightness* of the *sun* of science, leaving all others, at an immeasurable and almost infinite distance, to grope their way amidst paths of theoretic darkness, or the glimmering of erudite scepticism.

To the clemency, and perhaps lustre of the stars, the whole vegetable kingdom may owe, for aught we know, much of its growth and richness; and our waters would instantly become stagnant and putrid, but for the moon, who presides as mistress of the great deep, ruling the ebbing and flowing of the tides, as well as cheering our darkest nights by her silver beams.

Who is not susceptible of the heat of the sun, and perceives not the firmanent so bespangled with shining orbs, in beauteous concert and variety? These immense globes consist of matter altogether above our comprehension. And who can tell but all the worlds in our system may habitually elicit such powers in their evolutions as affect, impress, and regulate our atmosphere in a thousand different ways? There is not a fact more plain than planetary influence over the animal frame; for, doubtless, the human constitution is as sensible of super-mundane agency as any other body of equal magnitude on the surface of our globe; and as ours is only the part of a system, it cannot but share in the laws of the whole. To prove this grand link between celestial and terrestial objects, and to establish its theory, is the aim of astrology, and which invariably leads its votary to "look through nature up to nature's God," and to solve the grand mysteries of the universe.

Such are the advantages of this celestial science; and lest some may accuse me of *anonymously* defending what I would otherwise *publicly* refuse to own, I have subjoined my *real* name and address, where those who thirst for this heavenly knowledge, and are desirous of drinking from the "*Wells of Science*," will meet with any information they may solicit, as it respects ASTROLOGY and the *doctrine of the stars.*

R. C. SMITH,

(**Raphael**).

No. 5, Castle Street East,
Oxford Street, near Berner Street.

ILLUSTRATION, No. LXXIV.

CIRCLE THE SEVENTH.

A Synopsis of Geomancy;

OR,

THE SCIENCE OF CASTING CELESTIAL LOTS,

As practised in former Times by the Chaldean, Arabian, and Rosycrucian Philosophers.

"And as touching the first, it is written in the beginning of the epistle made to Pope Clement, from the beginning all others using, Abraham being an *Astrologian*, by the resone and ordre of the stars, he knew the maker of all, the which by his providence, ruleth and can temper all things.—And an angel being assistant unto him, plainly taught him that which by nature he desired to lerne; and the very prophet that oonly knoweth the hert and purposes of men, seeing him so desirous to know the causes and ye effect of kinde, he appered to him, and gave him his desire.

"Soothely, *Geomancy* is a science out of *Astrology*, teaching to judge by figures of lynes of points, or whether in earth or by earth, casually is made projection. And the projection of points is formed of an hand, ruled by a reasonable soul, moved in y^{e} hour of y^{e} question, of the form of the thing a coming, the which is had in the mynde of the projector, the succession of which is open, by the signification of the figures y$_{e}$ which he intendeth to exploit. And as the erthe is the modre of all generable and corruptible things, of the heavenly bodies there abideth some impression, and so ancient doctors, making projection of points, found the figures set in the heaven, by the ordre of fixt stars, as shall be plainly shewed." —ANCIENT MANUSCRIPT.

"*Roderick.* Verily I think thou wert born under *Rubeus*, and moreover thou hast a scar in thy face.

"*Walter.*—If I am, as thou sayest, under that self-willed sign, I shall not fail to make thee as vile, for though art under *Carcer*, the *six-dotted* figure of prisonment *q. e. d.* a truce to thy councelling—for thy divining is full unfortunate. See, *soyez assuré*, I have the golden *acquisitio*, in my *hand*. What care I for *sand* or *pointel*, or thy *doctrine*."—OLD PLAY.

THIS curious science termed *Geomancy* is of high antiquity, and was in great repute amongst the ancient Chaldeans, Babylonians, Hebrews, Arabians, and other orientalists. It was a favorite study amongst the Druids, and constitutes a singular feature at the present day in freemasonry, it being the chief study of the *Rosie Crucians*, and was much practised by that singular race of beings whose secrets are now in the care of that society. In the Holy Scriptures we have frequent mention made of "*casting lots*," which was, no doubt, a species of geomantic divination, and was allowed as a final decision amongst the early Christians. In remote ages, the answers given by the seers as recorded in holy writ, was no doubt given by this species of curious knowledge. And in later years, we have had many professors thereof, although not since the seventeenth century: yet few have given the subject the consideration it merited; for there is little doubt but it might in proper hands be brought to such perfection, as to become almost an universal knowledge; and as it does not require so much attention to arithmetical data, as astrology, it becomes far more facile and pleasing, on that account. The best writers on the subject* are *Cattan*, who

* The members of the Mercurii have in their possession a rare old illuminated folio manuscript of the fourteenth century, (part of which may be still more ancient) which treats of geomancy in a stile the most extraordinary, and gives a complete analysis and system thereof. This inestimable relic of antiquity, is in-

wrote in the sixteenth century, and after him *Heydon* and *Case*, although each of these works are very scarce and difficult to be obtained, and which are only useful as books of reference, although neither of them are competent to teach the art correctly. We will trespass no farther by way of preface, but proceed to give a synopsis of the science, as collated from the best sources of information, which we could procure.

CIRCLE VII.—SECT. I.

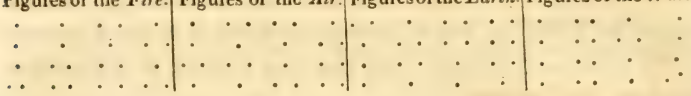
A Table of the Sixteen Geomantic Figures.*

Acquisitio.	*Fortuna Major.*	*Letitia.*	*Via.*
Amissio.	*Fortuna Minor.*	*Tristitia.*	*Caput.*
Populus.	*Puella.*	*Carcer.*	*Cauda.*
Rubeus.	*Puer.*	*Conjunctio.*	*Albus.*

valuable, and has been traced to the successive possessions of *Chaucer*, the ancient poet (and father of English verse), the unfortunate *Earl of Essex*, in Queen Elizabeth's time, *Percy* the gallant Earl of Northumberland, and other ancient worthies. It is in excellent preservation, in the English language, and affords a singular proof of the indefatigable attention bestowed on the sciences by our forefathers. Extracts therefrom will be given in the following pages.

* An interesting pamphlet on *Geomancy*, called the *Philosophical Merlin*, was published by "RAPHAEL," in 1822, and is worth attention; it may be had of

These figures, in number *sixteen*, are attributed to the *four* elements, which the ancients asserted were the basis of all sublunary things:—



"The *Fiery* this, and the *Terene* compose,'
This with the *watery* and the *airy* glows,
Hence the prevailing humours, hence we scan
The never failing character of man."—MENTOR STELLARUM.

CIRCLE VII.—SECT. II.

The Method of Casting the Celestial Lots.*

"And they gave forth their *lots*, and the *lot* fell upon Matthias, and he was numbered with the eleven apostles."—ACTS 2, 26.

ACCORDING to the system of the ancients, as the manuscript which we have consulted exemplifies, the diviner, or seer, who wishes to predict by these lots, should procure a quantity of clean *earth* or clean sand, either of which should be mixed with water, for *seven* days, in equal portions; which should be done either under the arising of the fortunate *constellations*, or in the hours of the seven *planets;* and when this is done, the earth so formed into portions should be mixed together, in a fortunate day and hour, whereby they affirm that "*the universal effect may be more plainly and easily known and declared.*" Others made their figure in wax tables, but they all declare that the projection on *earth*, is the

DENLEY, the astrological bookseller, Catherine Street, Strand, or of "RAPHAEL," whose address has been given at page 460; as also "Urania, or the Astrologer's Chronicle," a valuable little work which contains much curious and original matter: particularly tables of the measure of time, in directions, &c. &c.

* In the new edition of the Arabian Nights, edited by Dr. Scott, mention is made of *geomancy*—vide the tale of Aladdin.

surest and most conducive to the discovery of truth; and that the figure should not be made or *cast* at *any* time, but that divination should only be made "*when the weather is bright and clear, and neither dark nor windy,* for distemperance in the elements, may cause changes in the passions of the soul." They also affirm, that when a figure is made, or judged, "*the moon should be free from all impediment,* for if the moon apply to *Saturn* or *Mars,* the soul thereby is inclined to *lie,* and also, that the figure should be made with the most sincere desire to ascertain the truth thereof.

THE MODERN METHOD.

The modern method of casting these celestial *lots,* is by making the points either upon *paper* or a *slate,* with any convenient instrument, either *pen, crayon, chalk, pencil,* or *pointer,* whichever may be the nearest at hand; and the modern *Geomancers* affirm that great verity may be found in the art, when *thus* practised, although they allow that the *ancient* method is the more exact.*

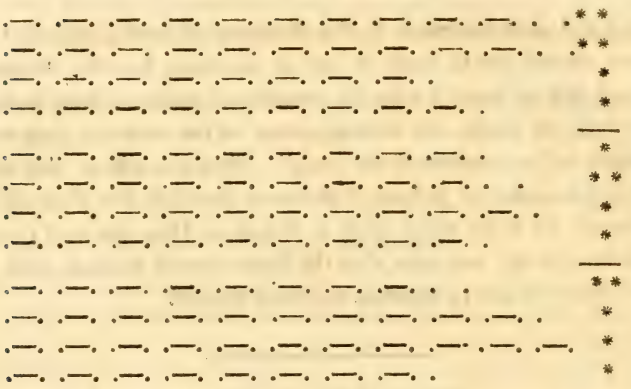
This being seriously thought of, and the *mode* thereof selected, the diviner must proceed to make sixteen lines of points, which points must be made from *right* to *left,* contrary to the usual mode of writing; and in so doing he must not count the *number* of points he makes, but leave that entirely to chance, or to the sympathetic impulse which will guide the hand, so as to produce a figure corresponding to the true *answer* of the event sought after.

The following example will suffice to set this doctrine in an easy light:—

EXAMPLE OF FORMING THE POINTS.

.—. .—. .—. .—. .—. .—. .—. . . * *
.—. .—. .—. .—. .—. .—. .—. . *
.—. .—. .—. .—. .—. .—. .—. . . * *
.—. .—. .—. .—. .—. .—. .—. .—. . *

* The members of the *Mercurii* have found the most astonishing truth in figures of *geomancy,* and at their meetings they have not failed to put the science frequently to the test, when the utmost satisfaction has been the result.



The *points* being made as above directed, let them be joined together two and two, leaving the *last* points unjoined, as in the example, where the *first* line being even, *two* points are left; the *second* line being *odd*, *one* point is left; and so of the rest.

This being done, arrange the four figures thus found, in order, from right to left, calling the first No. 1, the second No. 2, and so of the others, thus:—

4	3	2	1
o o	o	o o	o o
o	o o	o o	o
o	o	o	o o
o	o	o	o

Then proceed to take the points of each figure, as they stand in a line, and form thereof another figure; thus in the first line of the figure, No. 1, are 2 points; in No. 2, 2 points; in No. 3, 1 point; and in No. 4, 2 points; which, collected together, form this symbol:—

o o
o o
o
o o

Do the same with the *lines* of the other three figures, which will give the second row of figures, thus—

8	7	6	5
o	o o	o	o o
o	o	o o	o o
o	o	o o	o
o	o	o	o o

Which are termed No. 5, 6, 7, and 8.

These being found, place the whole eight in a line thus:—

8	7	6	5	4	3	2	1
o	o o	o	o o	o o	o	o o	o o
o	o	o o	o o	o	o o	o o	o
o	o	o o	o	o	o	o	o o
o	o	o	o o	o	o	o	o

And then join each figure to its companion; that is to say—take the number of points in the first and second, third and fourth, and so of the rest, calling two or four points *even*, and one or three points *odd*, by which means you find out four other figures, which are placed thus:—

8	7	6	5	4	3	2	1
o	o o	o	o o	o o	o	o o	o o
o	o	o o	o o	o	o o	o o	o
o	o	o o	o	o	o	o	o o
o	o	o	o o	o	o	o	o

12	11	10	9
o	o	o	o o
o o	o o	o	o
o o	o	o o	o
o o	o	o o	o o

And which correspond to Nos. 9, 10, 11, and 12.

This being done, you have the whole of the figures, which occupy the twelve geomantic houses,* and which constitute the chief part of the scheme. But there yet remain four other accidental figures, namely, the two *witnesses*, the *judge*, and the *sixteenth figure*.

The *witnesses* are formed from the 9th and 10th, and the two adjoining figures in the second row, and are these:—

o o	o
o o	o o
o	o
o	o o

And the judge is formed from out of these two, in like manner, and is—

o
o o
o o
o

* According to the Persians, the planets in their own *houses*, are in their *towers*, or citadels of strength.

The formation of the *sixteenth* figure, has been hitherto unknown, but it is of the utmost consequence in the formation of the judgment, especially where the answer seems ambiguous, and we will therefore give the secret of finding it, which is done by joining together the 1st and 15th figures (the judge), and out of these extracting the figure in question. The sixteenth figure is:—

o
o
o o
o o

We will now place the figure in its proper order, as it will give a clear idea of the process.—

8th house.	7th house.	6th house.	5th house.	4th house.	3rd house.	2nd house.	1st house.
o	o o	o	o o	o o	o	o o	o o
o	o	o o	o o	o	o o	o o	o
o	o	o o	o	o	o	o	o o
o	o	o	o o	o	o	o	o

12th house.	11th house.	10th house.	9th house.
o	o	o	o o
o o	o o	o	o
o o	o	o o	o
o o	o	o o	o o

Left witness.

o o
o o
o
o

Right witness.

o
o o
o
o o

Judge.

o
o o
o o
o

Sixteenth Figure.—The final result.

o
o
o o
o o

"This *sixteenth* figure signifieth the cause of the question, and confirmation of the judgment made by the 15th, and thereby we may know what shall fall of ye thing asked after the accomplishing of ye judgment of ye question."

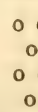
CHAUCER'S MSS.

CIRCLE VII.—SECT. III.

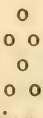
THE MANNER OF DIVINING BY A FIGURE OF GEOMANCY.

In order to be perfect in the use of Geomancy, it is absolutely necessary that the student should be well acquainted with the science of *astrology*, as illustrated in the *fourth* circle of this work, and to which we refer the reader for information, as it regards the *houses* and quality of the *seven planets;* which are made use of in Geomancy, in the same manner, except as far as the symbolical nature of the figures themselves are concerned.

THE NATURE OF THE SIXTEEN FIGURES OF GEOMANCY.

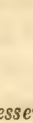


Acquisitio—Is the *best* of the whole sixteen figures, and is a sign of riches, joy, gain, acquisition, profit, and a good end of all enterprizes; it is the symbol of good fortune, of honour, renown, and happiness; it denotes long life, fortunate marriages, and success in every undertaking. It is a figure of *Jupiter*, and under the sign *Aries*, it is exalted in the *first* house, and has its *fall* in the *seventh*, which is to be judged the same as in astrology.

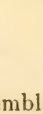


Amissio—Is an evil figure, being the symbol of loss, and small profit; it also is found to be generally evil in most undertakings, and is an *issuing* figure. It is under *Venus*, and the sign *Scorpio*, its *exaltation* is in the 8th, and its *fall* in the 2nd house.

Fortuna Major—Is the symbol of wealth and rank, of power, honour, and dignity, and of an exceeding great name. It is singularly good in all matters of gain, and to be preferred to none but acquisitio. It is ruled by the *sun*, and is under the sign *Aquarius;* its exaltation is in the 11th house, and its fall in the 5th.



Fortuna Minor—Is the *lesser* fortune, it betokens disappointments and but small gain, being an issuing and wasteful figure; yet is good for dignities, although evil in matters of profit. It is ruled by the *sun*, and is partially under *Taurus*; its exaltation is in the first house, and its fall in the 7th, or western angle.



Letitia—Is the figure emblematical of joy, gladness, fullness of pleasure, and gay delights; endearments, profit, gain, and all favourable things, which it signifies similar to acquisitio. It is a very fortunate symbol wherever found, and productive of success.

It is under *Jupiter*, and the sign *Taurus;* it is exalted in the second house, and its fall is in the 8th opposite.

Tristitia—Is the origin or source of sorrow, melancholy, heaviness of heart, lowness of spirits, dolor, grief, malice, and mischief, and is extremely unfortunate in all the affairs she may signify. She is also the cause of loss, disgrace, and trouble. It is under the evil planet *Saturn*, and the sign *Scorpio*, it has its exaltation in the 8th, and its fall in the 2nd house.

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Rubeus—Is another no less vicious and wretched figure, it is the source of war and bloodshed, signifying guile, deceit, and perversion of truth; and intestine quarrels, animosities, and discord. It is highly unfortunate in every undertaking; when it is found in the ascendant, geomancers frequently destroy the figure. It is under *Mars*, in the sign *Gemini;* it is exalted in the 3rd house, and has its fall in the 9th.

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Albus—Is a figure termed meanly good, and oftentimes conduces to gain; especially in affairs of science and learning. It is under *Mercury*, and the sign *Cancer*. It is exalted in the 6th house, and its fall in the 12th house, which is opposite thereto.

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Conjunctio—Is a figure of gathering or conjoining; it is a controvertible figure, good with good, and evil with evil; it is a symbol of a funeral, "for it representeth the bier on which dead men are borne." The points being 2 before, 2 behind, and 2 in the centre;* it is under *Mercury*, retrograde in *Virgo*. It is a bicorporeal figure, exalted in the 6th house, and has its fall in the 12 house.

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o o
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Carcer—Is the emblem of a prison, imprisonment, close shut-up places, close vessels, and is amazingly evil, as its name imports. It gives loss in all things, poverty and wretchedness, it is also unlucky in every undertaking; it is under *Saturn*, and the sign *Pisces;* it is exalted in the 12th house, and has its fall in the 6th house, or house of evil fortune.

* Ancient manuscript.

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o o
o o

Populus—Is the symbol of a multitude, a congregation, an assembly, a confused retinue. It is generally accounted evil and unpropitious; and generally signifies moving or journeys.

It is under the *full moon*, in the sign *Capricorn*, and is exalted in the 2nd house, having the fall in the 8th.

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Via—Is the figure of quickness and facility; of travelling, removals, journeys, and voyages. It is a wasting and dissipating figure, and unlucky in all matters of gain or profit. It denotes hasty news and short visits, when found in the scheme.

It is under the *new moon* in *Leo*, and is *exalted* in the 5th house, having its *fall* in the 11th.

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Caput—Is the symbol of the *dragon's head*, and is generally accounted as fortunate and propitious in the undertakings. It is good for matters of gain, and in money-affairs is well. It signifies something quickly coming on, being an entering figure.

It is the *Dragon's Head* in *Virgo*, and is a commixture of *Jupiter* and *Venus* conjoined.

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Cauda—Is the symbol of evil and misfortune, disgrace, scandal, slander, poverty, and ruin. It wastes the substance, annoys the asker, and hinders the undertaking. It is always and at all times evil.

This is the *Dragon's Tail* in *Sagittarius*, formed out of a mixture of *Saturn* and *Mars*.

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Puella—Is a pleasant and favourable symbol; it signifies fulfilment of wishes, joy and contentment, success in love, and many equally propitious events; it is favourable also in money affairs; it is the sacred emblem of the cross; and is ever found to be a sign of equality, justice, and devotion. It is under the planet *Venus* and the sign *Libra*. It is *exalted* in the seventh house, and has its *fall* in the ascendant.

o
o
o o
o

Puer—Is the emblem of a drawn sword, and of war, battle, hostility, quarrels, contentions, and civil discords. It conduces but poorly to gain or profit, being naturally evil and malignant; consequently no success can attend the question, where it is a significator. It is under *Mars*, and the warlike sign *Aries*, the ascendant of England. It is *exalted* in the first house, and has its *fall* in the angle opposite.

In order to judge from the figures,* as before observed, the student must learn to be well acquainted with the essential and accidental dignities, stations, aspects, and positions of the geomantic emblems, and be ready in his reference to the twelve celestial houses, by which means, if he be sincere in his wishes, the most astonishing answers may be obtained.

* "The editor scarcely need make any remark to impress upon the minds of his readers the necessity of being *serious* in their trials, and with a full desire to attain a correct answer, as they will find from experience, that the hidden mysteries of nature are only to be obtained by an earnest and serious desire to come at the truth; but if *trifiers* try them, they try only to be *trifled* with."

Vide PHILOSOPHICAL MERLIN.

CIRCLE VII.—SECT. IV.

EXAMPLES IN GEOMANCY.

In order to perfect the reader in this amusing knowledge, we shall subjoin a few interesting examples.

EXAMPLE I.

A Figure, or Geomantic Scheme, set for the Spitalfields Silk-Weavers.

8	7	6	5	4	3	2	1
oo	o	oo	o	oo	oo	o	o
o	oo	oo	o	oo	oo	oo	oo
o	oo	oo	oo	oo	oo	oo	o
oo	oo	oo	oo	oo	o	o	oo

12	11	10	9
o	o	oo	oo
o	o	oo	oo
o	oo	oo	o
oo	oo	o	o

oo	oo	oo	oo
oo	oo	oo	oo
o	o	o	o
oo	oo	oo	oo

oo
oo
oo
oo
o
oo
o
oo

This figure of geomancy was cast for the purpose of ascertaining the result of the bill then pending in Parliament, respecting the Spitalfields silk-weavers, viz. whether they or their opponents would obtain the victory, at the time they were petitioning against the bill.

By examination of the scheme, it will be found that *Amissio* and *Venus* rule the first house, or ascendant of the silk-weavers, and admirably represent this business in hand, while *Tristitia*, a figure of *Saturn* in the 10th house, is symbolical of a decline and falling-

off in this trade; and *Carcer* in the house of wealth and gain, a most evil figure, likewise governed by *Saturn* in his most malevolent debilities, sufficiently indicates great loss both to the workmen and their masters. Part of this evil has already taken place, but much more, unfortunately, remains to come.

As we were required by several scientific gentlemen to give our opinion whether the bill, then pending, would be passed, or thrown out altogether; we gave it as our decided opinion, that the opponents of this industrious and numerous class of manufacturers would be the likeliest to gain the victory; but, as the two witnesses are ruled by *Mercury*, and *Populus* the judge, controvertible in nature, while the 16th figure moves in the ascendant, we expected that the bill would receive a partial alteration favourable to the petitioners against it.

It is scarcely necessary to hint, how truly every part of the above prediction has been verified, to the credit and advancement of the science.*

There are several other topics relative to the above class of persons, which may be gathered from the figure,—as, for instance, *Fortuna Major* in the 9th house, showing success in this manufacture to foreigners. *Cauda Draconis* in the 12th house, denoting coolness in the petitioners' friends, and many secret enemies; and *Populus*, in the 4th house, denoting the depreciation of the article in question; while the fixed nature of several significators are likely to cause the whole of these evils to be of long duration, and upon the increase. *Conjunctio* in the 8th house is also typical of short life to the principal agitators of the bill and its supporters, which is yet to be fulfilled, although not many seasons will elapse before this will be verified!

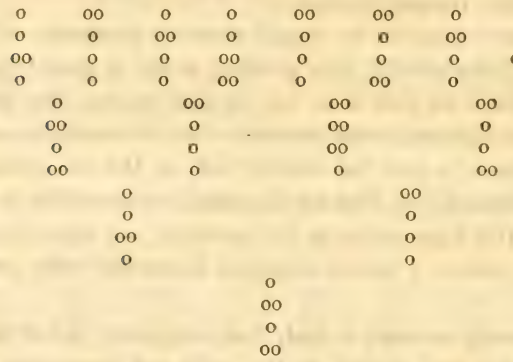
H. W.

* "Neither do they terminate. But evil succeeds to evil, and many *moons* shall pass by ere the train which is now fixed shall have spent its forces."

URANIA, OR THE ASTROLOGER'S CHRONICLE, p. 61.

EXAMPLE II.

Figure cast for the Year in which the late Queen Caroline died, and which most remarkably prefigured her Dissolution.



"Ambrose Merlin, the Welsh prophet, declares that the chariot of the *moon* shall disturb the *zodiac*, and the *Pleiades* shall break forth into lamentations. Which *Lilly* interprets to mean great commotions amongst the common people and contempt of their superiors."—*Vide Lilly's Tracts.*

This figure of geomancy was erected in the month of May, 1821, for the purpose of foreknowing what the fate of that year would be to Queen Caroline, as the affairs of that unfortunate princess were then the general topic of public conversation.

In the first house is found the figure *Puer*, a masculine and martial figure, and well expressing the determination and intrepidity of this illustrious lady, which seemed to have carried her at times beyond her sex.

In the second house, *Puella*, a figure of Venus, is favourable for pecuniary resources, and *Caput Draconis*, or the *Dragon's Head*, in the 4th house, symbolically predicts a name and reputation, which should survive the lapse of ages in the page of history. The masculine figure *Fortuna Minor*, in the 5th house, or house of pleasure and enjoyment, signifies that which the attentive student is aware we must not fully express.

But the most remarkable position is the movement of the first figure (which signified the queen personally) into the house of *death!*

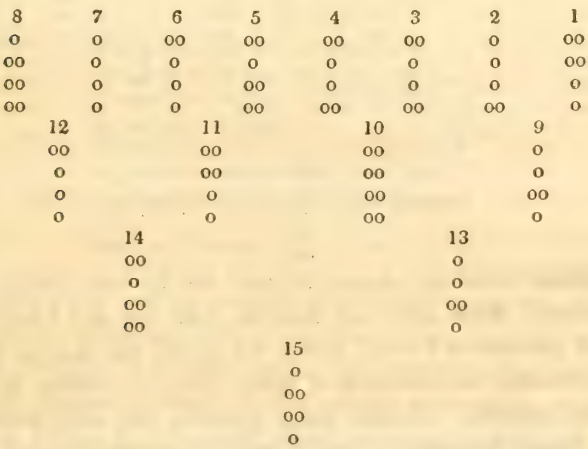
And this figure being noted by *Mars*, not only showed, beforehand, that she would die that year, but that the death should be in a manner sudden and unexpected.

Tristitia, a figure of *Saturn* (the evil fortune), in the house of honour, and the figure in the house of enemies, significator of the husband also, ruling the house of friends, clearly showed the heavy disappointment and fatality which followed the whole of the actions of this royal native, from the time of setting this figure to that of her death—all which happened precisely as we predicted.

ALFRED.

EXAMPLE III.

Figure of the World for the Year of the Coronation; cast March 16, 1821.



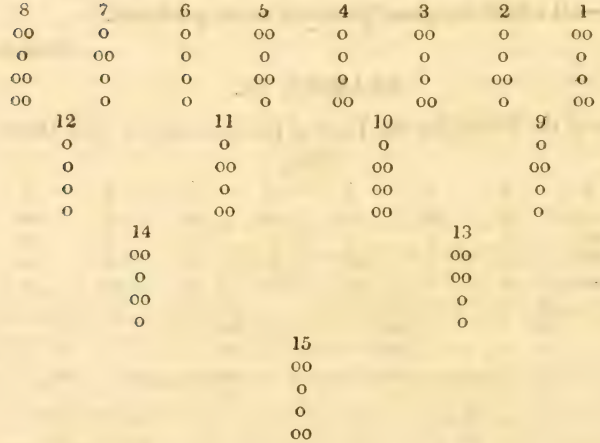
This figure is a striking example that, by geomancy, we may not only judge the fate of private individuals, but also of kingdoms, states and empires; for **Fortuna Major** in the ascendant and eleventh house, and **Populus** in the mid-heaven, plainly showed the august ceremonies for which the year 1821 was distinguished. **Fortuna Major** being the significator of honour, power, and greatness; and **Populus** the significator of immense congregations and multitudes of people, both of which were typical of these events; neither were the evils that followed less plainly shown by **Rubeus**, the evil witness,

and **Carcer**, the malevolent judge, and final significator of the whole figure.

"Thus do the planets bear the sovereign rule
Away from mortals, who, short-sighted as
The mole or bat, who only see in darkness,
Despise the science of our heav'nly lore.
But we revere the stars."—ANCIENT RHYME.

EXAMPLE IV.

Figure for the End of the Year 1824.

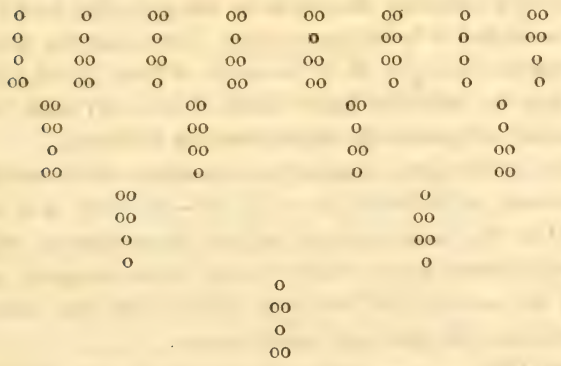


Conjunctio ascending, denotes the time will be busy, active, and remarkable. Much news and rumours, both true and false; and the evil positions of CAUDA in the 4th house, and **Rubeus** in the house of death, are symbolical of heavy calamities, sudden deaths, murders, suicides, robberies, duels, quarrels, and many fatalities. These figures foreshow the ruin of many an upstart, and will pull down the pride of many pretenders. A clergyman, a religious votary, seems ensnared in the wiles of a fair devotee, devoted to love as well as holiness; whispers are abroad concerning it, but Plutus opens his coffers, and all for a time goes on well. The heartless **Amissio**, in the 11th house, will deceive many in their fondest expectations. But yet there are some who, born under more genial influence, will be amazingly prosperous.

"Full many a coward frowns in impotence,
Full many a needless boast is utter'd; but
The *planets* show the mischief."—ANGELUS.

EXAMPLE V.

The Geomantic Destiny of Charles X., King of France.



"Bold Arthur drew his line from hence,
And *Jove*, in his best mood, bequeath'd
His lineal succession;—hence the star
Of knighthood reigns.
But yet this figure warns thee to beware;
For whoso *Career* threatens seldom yet
Has conquer'd death and liv'd to hoary age.
The points of this said scheme, even as
The sand in which they're made, are fleeting."

ANCIENT LEGEND.

Geomancy may well be termed extraordinary knowledge, for by its practice we may discover the principal event of every undertaking, without inquiring as to time or place, so necessary in astrology; and thus does geomancy afford a fund of rational amusement, not to be exceeded by any other science, when rightly practised: but that there are few who understand its practice is certain.

Now, here we have *Fortuna Major* ascending, which leads us to suppose the illustrious native is under the sign *Aquarius*, and under the *solar* reign. *Rubeus*, in the 4th and 5th, argue no issue, and the 7th, going to the 9th, confounds marriage through priestcraft, while the *lord* of the *ascendant*, ruling this figure in the *9th house*, shows his infatuation as it relates to religious ceremonials. But *Cauda* in the 8th and *house of death*, with *Rubeus* in the 4th, or *north angle*, are no very flattering testimonies; they evidently im-

port *danger by falls, bruises, or animals; and one of the family will suffer by fire.* Yet it is probable the native may live to acquire honour enough, for *Acquisitio* in the 10th is a good figure. But what sort of a name will *Rubeus*, in the 4th, give *after* death? This should be looked to by his panegyrists. I have sent this horoscope to the famous astrologer, *M. le Normand*, of Paris, in order that she might give the illustrious native notice of what will befal him—if his courtiers will permit the friendly warning of danger.

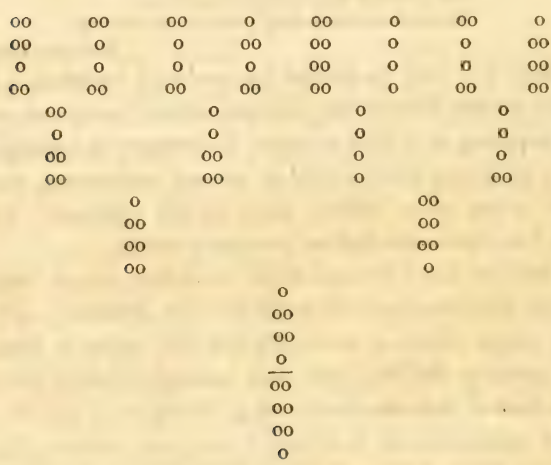
Looking at the figure impartially, it seems to denote much celebrity, esteem, and notoriety, were this all—but there is a scourge prepared for the Gallic nation in no very distant quarter, and another more distant—but of which we shall forbear to speak; *yet the reign of this monarch shall not go by without wars and rumours of wars*, and the *north* shall give cause of *terror.*

August, 1825. ALFRED.

EXAMPLE VI.

A Figure for the Lion Fight at Warwick, cast on the Morning of the Combat.

(Communicated by a Correspondent).



Letitia, which answers to *Jupiter* in *Taurus*, being in the ascendant plainly denoted the generosity and magnanimity of that noble

animal, it being the *house of life of the lion*, and *Rubeus* in the 12th denoted the ferocity of his opponents. But the *Judge* being evil, and amissive, denoted that the lion stood no chance of gaining the combat, as it proved.

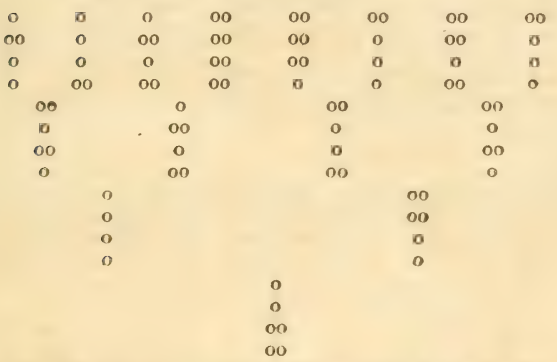
V.

EXAMPLE VII.

(Communicated by a Correspondent *).

FIGURE FOR THE AUTUMNAL QUARTER, 1825.

"Here *Carcer* wages war with *Populus*,
And tyranny does lord it. Hence, begone;
For dead men tell not tales. And much I fear,
That malice, lynx-eyed, silent, waits her prey;
Sir Geoffrey." "Ha! say'st so; by my loyalty,
This arm shall wield the lance, the falchion
Temper'd so keenly; and my own stout heart,
Better than sevenfold shield, shall spurn submission.
Sage, I thank thee."—OLD PLAY.



CAPUT in the *first*, and CAUDA in the *eighth* house, are evil and good together remarkably blended; but TRISTITIA in the 4th house, and the first figure opposed by the 7th, and in square to figures of SATURN and MERCURY, denotes immense losses by fire, theft, piracy, and convulsions of nature, most of which will take place here in England, and the metropolis will not be free from its share thereof; but in our eastern possessions, rapine and hosti-

* See also "Urania, or the Astrologer's Chronicle," page 59; where many curious predictions are made from geomancy.

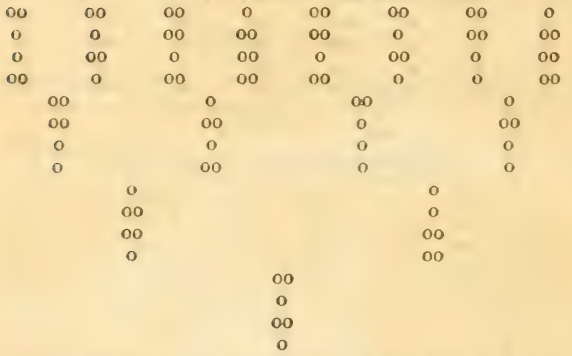
lity are more than generally predominant: commerce, however, will flourish. *But a great one dies;* and ere the holy festival is commenced to commemorate the birth of Christians' hope, Rome or Italy shall have suffered a shock which may be long felt in that and other parts of the continent.

MERCURIUS.

CIRCLE VII.—SECT. V.

EXAMPLES FROM CHAUCER'S ILLUMINATED MANUSCRIPT.

EXAMPLE VIII.



"Our extracts, it will be seen, consist rather of facts than arguments, though they are pretty conclusive as to the latter."—LITERARY CHRONICLE.

"ONE, being in the age of judgment, doubted whether he shall have any substance or possession of his father, that was a rich man; and he made his question to a geomancian, and asked whether he should have abundance of goods, and what goods they shall be, and by what means he should gete them, and what tyme. And such projection as above happened.

Now, I beheld the 2nd house, and found therein *Fortuna Major*, that is a laudable figure, acquisitive and *entrant*, that signifieth him

to have *good;* and because he was joined* to good and laudable figures, that affirmeth it the more stedfast. But for the 2nd, is *light* in point, it seemeth that goods shall come to him lightly; and in the beginning of that time that he made ye question in, and as the 15th was good, it signifieth finally lucre, substance, and possession, to the asker, and as the 15th is found in the 3rd and 7th houses, *received*, but not *located* (for he was in his *fall*, where he sorroweth). Natheless, as me seemeth, he is joined with good, it signifieth y^t^ in the end of his lyfe, and in the beginning of ye age y^t^ he is in, he shall wynne by the meens of his brethren, wyfe, and felowes. And because *Acquisitio*, that is figured in *Aries*, is not *located* in the 7th, for it is there opposed to ye house of his formation; that signifieth that the asker hath no great hope to gete his goods, by the aforesaid meens, but because the figure is laudable and good, and a figure of *Jupiter*, signifying science and wisdome, it signifieth the asker, by his prudence, to come to riches. Therefore, the asker is well disposed to have grete riches, as the question supposeth he shall have *pounds*, and *Fortuna Major* representeth 8 in number, and, therefore, he shall have £8000 in money, or near that amount."

CHAUCER'S MSS.

* The conjunction is of great force in all questions of geomancy. For, as in astrology, the light planets partake of the nature of those with whom they are *joined*. So in this science, the figures are supposed thereby to change either to good or evil.

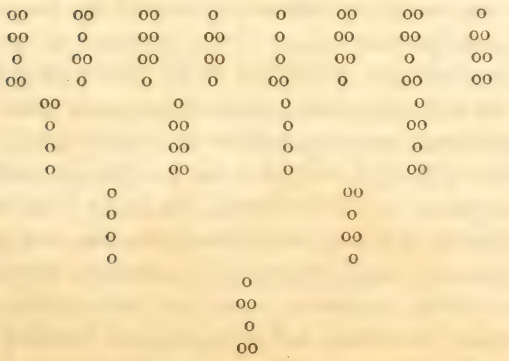
ILLUSTRATION, No. LXXV.

Harlech Castle.

" The castle is seated upon a lofty rock, facing that part of Caernarvonshire called Eifonydd; on the left is Cardigan Bay, and immediately below a sandy marsh, extending several miles. This fortress was built by Edward I., about the year 1280. It was *impregnable* on the side next to the sea, on the other it was protected by a prodigious *fosse*, cut with vast expense and trouble, in the solid rock."—PORTFOLIO.

EXAMPLE IX.

If the Castle besieged shall be taken?



" A lord once y_e beseged a castell, desired to wete, yf he shold wynne or no, or destroye it, or in what wyse, &c. And projection was such as aboue. *Letitia*, that is signifier of the asker, is a sign of Saipence and of engyne (ingenuity), y^t sheweth him with great skille and prudence to labor for the getyng of y_t place and not to profit, for by cause *Letitia* is not *receyved*, and for *Letitia* is agene located in the house of fortune, y_t sheweth him to labor the askyng of it for help of his frendes, and to have ayde from them, they thinking to have division thereof, and for all y^t he shall not avayle, nor profit, because of the *prohibition* of *Carcer*, and her constitution. And as *Carcer* is a sign of solicitude, y_t sheweth that the asker shall haste to gete the Castell. And as *Carcer* is lord of the *fifth*, it is like that his besynes and intentions are in behalfe of a son, or one to him full leef (dear); and for that *Tristitia* is in the house of help, and afterwards goeth to the 6th that sheweth them that he desireth help of, to be slaw, and unlusty, and by happ they be secke (sick) and for povertye and fayntnesse unable to help him. And *Amissio* in the 9th joined with the *first*, it sheweth him to spend moche for to assay to gete y^e Castell. And *Acquisitio* in the 13th sheweth that he was a myghty man of good. The signifier of y^m biseged, is *entrant*, and sheweth them to be stable and trew; and *Caput Draconis*, that is in their conjunction, augmenteth their

strength, and y^{t} sheweth y^{e} bisegers to be feebler than y$_{e}$ biseged, but because the signifier of y^{e} biseged is in y^{e} part of y^{e} bisegers, unfortunate by ill *translation*, and is coupled to two ills, to *Via* and *Amissio* that are signs of falseness, y^{t} sheweth the biseged to faynt, and to make guileful speech to the bisegers; for to yield the Castell, ye which they will not do, for the *first* is not in the *fourth*, neyther in any other places joined, but because *Albus* y^{t} signifies the asker's purse, maketh *translation* into the 8th house, which is ye substance of ye biseged, it signifieth the bisegers hath sent money to them biseged for to yield ye Castell, but for by cause *Albus* is *receyved* y^{t} signifieth y^{t} they biseged have taken the money, by reason of which money, from strength and consistency, they are become weak and mobile (moveable). And as *Cauda* is in the 4th house, y^{t} signifyeth the taking and destroying, or breaking up of the Castell, and the destruction of ye biseged."

CIRCLE VII.—SECT. VI.

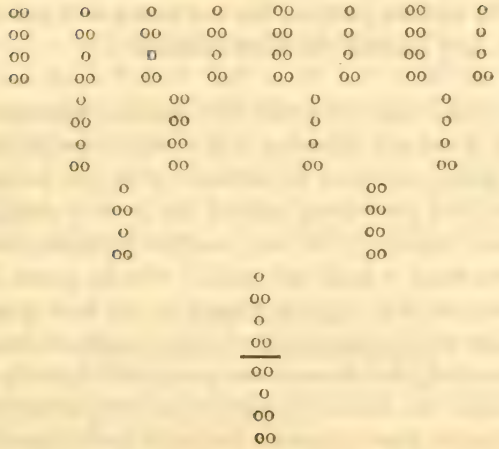
EXAMPLE X.

Predictions relative to the Arctic Expedition, and whether the North West Passage will be ever discovered.

"Then drew the seer the lines in sand;
And breathing forth in words of skill,
Quoth he, 'The omens here are vile,
For *Reubeus* in thy house of life,
And *Puer*, stimulate to strife.
Beware the blow, beware the brand,
And let not slaughter stain thy hand,
For little good this scheme portends,
And false and guileful are thy friends.—OLD PLAY.

"*Truths* of themselves are to be desired, for science itself is a certain good, now the expectation of *future* good very much delights us, and, on the contrary when future evils are *foreseen*, we may either mitigate them, or at least bear them more contentedly."—GUIDO BONATUS.

CELESTIAL LOTS.



In compliance with the wishes of several friends to this art, I have cast a figure of celestial lots, in order to ascertain whether there is any probability that the north-west passage will ever be discovered: and, by referring to the question, it must be first noticed, that *Cauda*, or the Tail of the Dragon, is found in the *house of life*, the *house of journeys*, and the *house of honour!* This imports great danger to the commander of the expedition, and if the figure speak truth, *Captain Parry will not succeed in his enterprise;* but, it is to be feared, will be in extreme danger during the ensuing year, if not returned previous to that period. And the crew of the vessels, represented by the figure *Populus*, are likewise afflicted.

* * * * * * *

The prevalence of the figures of *Saturn* are worthy of notice; here they recur four times, and at each time become more malignant. Hence the chief failures will be owing to the physical causes and excess of cold, but the figure in the *house of wealth* denotes a want or scarcity of provisions, money, and necessaries.

* * * * * * *

The prospect is gloomy, and some will inevitably suffer. It may happen that the commander is not born under *fortunate stars;* I have not seen his nativity, but would advise him to avoid the *perils* of the *ocean*, and the dangers of the *elements* until his 38th

year is past, for the *first* part of his life is represented from this figure to be wild and perilous, but not devoid of hope; and it may be that he may contemn the occult sciences.

* * * * * * *

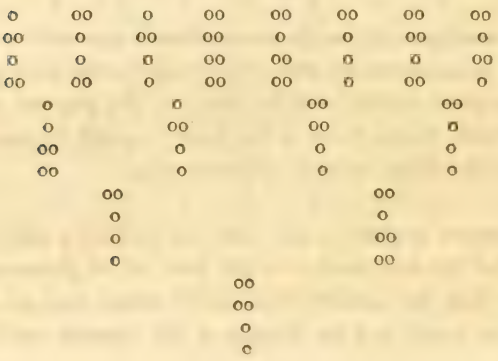
To proceed;—the *watery* and *fiery* elements predominate, hence one cause of evil and *elementary* strife; while *Populus*, the multitudinous *Populus*, combining the influence of the *full moon*, swift, in *Capricorn;* and after having entered the *house of death*, emerging from thence almost to the very *zenith* of the figure, but stopping short in the house of *hopes* and *wishes*, with the gentle *Amissio* for judicial umpire, bids us look forward to the faint glimmering of *hope*, amidst the chaotic display of dreary benighted obstacles; and hence I conclude, *that the north-west passage will be finally discovered, but by* LAND; *the discovery is most likely, although aquatic excursions constitute partial hopes of success; but neither by the present expeditions nor by the next, nor until England's star shall ascend the horizon, replete with beams of superior influence, from the* 11*th house of her horoscope, shall the discovery be achieved; but courage and science shall meet their reward.*

August, 1825. RAPHAEL.

"The more I behold the heavens, the greater mischief do I fear; but knowing God can in a moment reconcile us, I am more sparing in art, yet let none take it ill I predict what I do, from positive rules of art itself."—LILLY.

EXAMPLE XII.

A Figure set for an Accident.

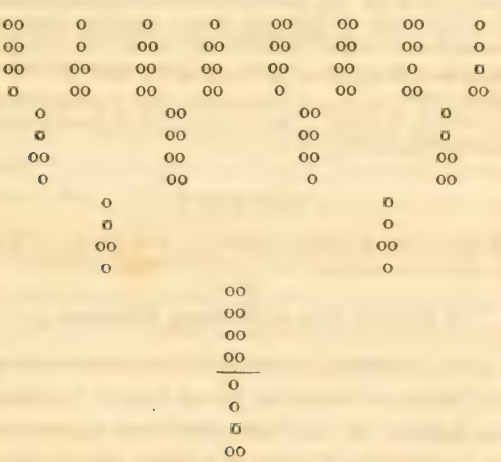


This figure was set upon the following occasion :—Mr. L——, a wealthy corn-factor, residing at Whitechapel, met with a fall from his chaise, in consequence of the vehicle being overturned through coming in contact with a waggon. By this accident he suffered such severe bruizes that his life was despaired of; but being requested to give our opinion on the subject, we plainly saw his recovery denoted, for a figure of *Jupiter* is in the *ascendant*, and a figure of *Venus* in the 8th house, which rendered it impossible that he could fall a victim thereto. He recovered within a month of the accident.

EXAMPLE XII.

A figure for Thurtell the Murderer.

" If the house of life be afflicted, there can be no worse harm, especially if the evil figures of *Saturn* be there."—ALBUMAZAR.



This figure, as could be proved on oath, if requisite, was cast nearly a month previous to the untimely end of this malefactor.—The combinations are remarkable, for the *dragon's tail* in the *house of life*, and a figure of *Saturn*, the anareta, in the *house of death*, coming from the fourth house with the evil figure *Cauda* in the 16th, are each of them particularly typical of that unfortunate end which we predicted, would certainly take place.

CIRCLE THE EIGHTH.

Wonderful Charms, Talismans, and Curious Secrets in Occult Philosophy.

EXTRACTED FROM ANCIENT MANUSCRIPTS AND RARE OLD AUTHORS.

" When the silent stars are shooting,
And the answering owls are hooting,
Shall my soul be upon thine,
With a power, and with a sign?"—BYRON.

* * * * * * *

" The charm works, and now Arthur hie thee to the green wood, keep to the left, and anon on the verge of the sloping pasture, where the *fairy-ring* envelopes its mystic space, thou shalt find the deadly *nightshade*, and the root of *vervain*; haste, I say, or the hour of *Saturne* will be gone by, and lo the *moon* has already risen to light thy path.

" *Arthur.*—Father, I speed, winged by love, and all anxiety to try thy potent *spell*—ye stars be favourable."—OLD PLAY.

SECTION I.

THE SINGULAR PROPERTIES OF NATURAL MAGIC,

WITH

A Cursory View of Charms, Talismans, &c.

IN the grand laboratory of nature, there are many singular compositions of herbs and minerals, which have a surprising effect in themselves, without the least assistance from supernatural agency; for, in the commixture of bodies of a *similar* nature, there is a two-fold power and virtue; *first*, when the *celestial* properties are duly disposed in any natural substance, then under one form divers influences of superior powers are combined; and *secondly*, when from artificial mixtures and compositions of natural things, combined amongst themselves in a due and harmonical proportion, they agree with the quality and force of the heavens, under certain correspondent constellations. This proceeds from the *occult* affinity of natural

things amongst themselves, by the force and sympathy of which many astonishing effects are produced.

* * * * * * *

In the writings of *Paracelsus*, we find many surprising examples of the power invested in sympathy and antipathy, by means of *images*, *talismans*, and *amulets*, compounded of nothing more than natural ingredients; and he very particularly describes an infallible method by the *image* of any bird or beast, to destroy it, or effect its death, though at a distance. So likewise by the hair, fat, blood, excrements, or excrescenses of any animal, the diseases of that animal might be cured, and its life preserved or destroyed.

This is seen in the famous *Armary Unguent** and the *sympathetical powder;* and there are multiplied instances and histories, both at home and abroad, of those who have been burnt, hanged, or otherwise punished, for the use of *waxen images*, which they composed in divers postures, under certain *constellations*, whereby the persons they are made to represent, have been severely tormented, or macerated to death; for, according to the torment or punishment they intended to inflict upon the object of their resentment, so they disposed the *hour* of the *constellation*, the quality of the compound, and the posture or form of the *magical* image; for instance, if they wished to pine, or consume by slow degrees the health and life of any person they were offended with, they moulded his *image* in wax, of such an *ominous* form and aspect as conduced to their design, making several *magical* characters upon the sides of the head, describing the characters of the *planetary hour* upon the breast of the image, the name of the persecuted person on its forehead, and the intended effect to be wrought, on its back. If they meant to produce violent pains and tortures in the flesh or sinews, they proceeded to stick pins or thorns in various places of the arms, legs, or breast of the image. If to cast them into violent fevers or consumptions, they proceeded in a certain *planetary hour*, every day to warm and turn the image before a lingering fire, which fire was composed of certain *exotic* gums and *magical* ingredients of sweet odours, and *roots* of certain shrubs efficient to their purpose. And

* The receipt for making this famous compound is given hereafter.

when the whole image was completed, it is astonishing to human comprehension, what surprising effects they were capable of producing upon the person they intended to represent, and which the reader can only attain a competent idea of, by reading the accounts of the trials and confessions of those who suffered the law in the 16th, 17th, and commencement of the 18th centuries, for transactions of this kind, an incredible number of which are not only recorded in the notes and memorandums of the judges, but attested by a great variety of noblemen, gentlemen, clergy, physicians, and others, who were eye-witnesses of these singular proceedings; and for which reason we have spared giving the *minutia* of forming these execrable *images*, lest the evil-minded and malicious should attempt thereby to work some abominable species of revenge upon their unsuspecting neighbours.

Thousands of other strange and uncouth inventions might be here described, and as the Europeans have the ability of effecting such astonishing things by the medium of *images*, *talismans*, *amulets*, and *charms*, so the Asiatic nations have a faculty of producing similar effects by similar rites.

* * * * * * *

The art of *transplantation* is also *magical*, which was formerly much practised, and is still, as we are credibly informed, made use of in the more remote and unpolished parts of this island.* The method is, by giving certain preparations to any domestic animal, they thereby remove fevers, agues, coughs, consumptions, asthmas, &c. from any person applying to them for that purpose; or they can remove them from one person to another, by burying certain *images* in the ground,† or against their houses, with certain ominous inscriptions and Hebrew letters; yet the effects of these are chiefly derived from the sympathies of nature,‡ for many persons, without

* It is a singular fact that *rape-seed*, sown with curses and imprecations, thrives infinitely better than when sown in the ordinary way.

† If the object be for hate, this is done in the hour of *Saturn*; but if for love, *Venus* is chosen well dignified.

‡ It is a tradition amongst the country people, that if a *live* pigeon be tied to the breast of a child which has the hooping cough, and afterwards let free, the child will *recover*, but the bird will die thereof.

knowing the cause, have been able to remove diseases, take off warts, &c. and to perform many surprising cures at a distance from the patient, and even without ever seeing him; so, by a similar property in the sympathy and antipathy of nature, certain leaves, roots, or juices being rubbed upon warts or excresences, and buried under the ground, remove or cure the same, which experiments take effect according to their mediums, and their consumption or putrefaction in the mother earth, of which the human source is principally compounded.

* * * * * * *

Nor is it to be wondered at, that *natural* things being fitted to the *times* and *constellations*, compounded of sympathetic ingredients, should produce strange and apparently supernatural effects.

Since the *occult* causes are appropriate to the effect, a few of these we will here mention: and *first*, of the composition of

THE MAGICAL CANDLE.

This candle is spoken of by a learned philosopher of the last century.* It is compounded after the following manner:—they take a good quantity of the venal *blood* lukewarm, as it came out of the vein, which, being chemically prepared with *alcohol* and other ingredients, is at last made up into a candle, *which, being once kindled, never is extinguished till the death of the party, whose blood it is composed of;* for, when he is *sick* or in *danger*, it burns *dim* and *troubled;* and when he is *dead, it is quite extinguished.*

* * * * * * *

In the simple operations of nature, many other wonderful things are wrought, which, upon a superficial view, appear impossible or supernatural, thus:—it has been discovered that lamps or torches, composed of certain ingredients, have a wonderful effect upon vision, such as the composition of

THE MAGIC TORCH,

TO PRODUCE THE APPEARANCE OF SERPENTS.†

"Take the skin of a serpent when first killed, and twist it up lik catgut; then take the blood and fat thereof, and mix with some hard

* *De Biolychino.*

† Taken from a curious manuscript in the possession of the Mercurii.

tallow to make it a substance; then take a mould, such as candles are made in, and fix the skin of the serpent as the wick, and pour in the fat, &c. as above prepared, which composition will thus form a candle. But the whole of this experiment must be performed under the ascension of the sign SCORPIO. This candle must be lighted in the hour of SATURN,* and whenever it is thus lit in a close room, the place will appear filled with innumerable quantities of serpents† in all parts thereof, to the great horror of the spectators, and so perfect will be the appearances, that even the operator himself will be scarcely able to withstand the force of imagination.

THE MAGIC TORCH,

TO PRODUCE THE APPEARANCE OF FLIES.

Take a quantity of flies, and boil them with a sufficient quantity of wax or tallow, making the same into a torch or candle in manner as shown above, which experiment must be performed under the ascension of AQUARIES, and lit in the hour of SATURN. When lighted, the room where it is, will appear swarming with thousands of these insects, and the illusion will be *so perfect, that, to a spectator, they will appear the effect of enchantment.*

THE MAGICAL OIL OF GRAPES.

Likewise oil compounded of *grapes* being put into a lamp and lighted, will make the room appear full of grapes, though, in reality, it is nothing more than the idea or similitude, and the same thing is to be done with all the plants and flowers throughout the vegetable system, by means of a chymical analysis, whereby a *simple* spirit is produced, which will represent the *herb* or *flower* from which it is extracted in full bloom.

* * * * * * *

How far such inventions as are called *charms, amulets,* and *talis-*

* Albumazar and the old Arabian astrologers are very explicit upon the force of *planetary hours.*

† Probably the greater part of the magical feats, recorded in the Scriptures, are practised by the Egyptians, were the result of natural magic, although some were certainly of a more mysterious class.

mans, have their foundation in the *occult* qualities of nature, may be well worth our inquiry; because, if cures are to be effected through their medium, and that without anything derogatory to the deity or religion, we see no reason why they should be rejected with that inexorable contempt, which levels the works of God with the folly and weakness of men. It was the opinions formerly of many eminent physicians, that such kinds of *charms*, which, through the medium of hope and fear, work an impression upon the imagination, should be applied and made use of, for *harm* they can do none, and *good* they might do; therefore, in either case, there can be no lawful argument against their being used; and there is unquestionably much praise due to those who have been so industrious* as to deliver such curious secrets to posterity; for, to sluggards, niggards, or *narrow-minded men*, the secrets of nature are never opened, though the study of them is certainly conducive to the glory of God, and to the good of society, by more visibly manifesting the omnipotency of his works, and by skilfully applying them to mens' use and benefit. Hence, in former times the magi, or followers of occult philosophy, were accounted *wise*, and the study honourable, because it chiefly consists in the most profound and perfect part of natural philosophy, which defines the nature, *causes*, and *effects* of things.

CIRCLE VIII.—SECT. II.

TALISMANS.*

In the whole circle of the *theurgic* art, there is scarcely anything more abstruse or intricate than the mystical science of talis-

* The society of the *Mercurii*, for instance, have individually laboured for years in obtaining a knowledge of nature's secrets, and their labours will no doubt be duly appreciated by posterity.—Ed.

† The late celebrated romance of "*The Talisman*," by Sir Walter Scott, evinces a singular instance of the faith mankind formerly had in these mysterious agents, which were formed under appropriate *constellations*. The editors of this work, particularly the *Mercurii*, are acquainted with many scientific persons who have proved *talismanic agency* both in preservation from dangers and accumulation of good fortune. Mr. V——y, the astrological champion, has also had proofs thereof.

mans. The practice has occasionally received much opposition from those persons who are either unable to comprehend the secret yet sublime mysterys of nature, or unwilling to give credence to any thing beyond the immediate sphere of their own comprehension; and, on the other hand, the art has stood its ground with firmness amidst the change of ages.* Mourning rings, miniatures, lockets, devices,† mottos, armorial bearings, and the "boast of heraldry,"‡ are but so many relics of *talismanic* learning.

Sunt lachrymæ rerum et mentem mortalia tangunt.—VIRGIL.

* Amonst mankind in general, there is much of talismanic belief, witness the avidity with which the *caul* of an infant is sought after, to preserve from danger by water. There is also a belief that persons born at or near *midnight*, are apt to see spirits, and have supernatural omens. This *Raphael*, the astrologer, supposes may proceed from the sun being then near the fourth house, or house of secrets and secret discoveries. There seems much truth in this general opinion which the sceptic will find difficult to disprove.

† It is reported by credible persons, that when Napoleon went to Egypt, he was there presented with a *talisman*, by a learned rabbi, the effect of which was designed to protect and defend him from *sudden attacks*, *assassinations*, and all manner of hurts from *fire-arms*. Whether or no this was really the case, we of course cannot decidedly avouch; but the persons who related it, we believe to be incapable of falsehood. And it certainly was very singular, that although so many attempts were made to wound him, and although he has frequently been seen in battle, when "the balls tore up the ground under his horse's feet," and although he had frequently horses shot under him, yet he uniformly escaped free from harm; and he seems indeed to have been inspired with a belief that he was under some special supernatural agency. The talisman was supposed to have been formed under the power and influence of the SUN.

‡ It is singular that in the science of *heraldry* they make use of *houses*, the same as in the astrological science.

ILLUSTRATION, No. LXXVI.

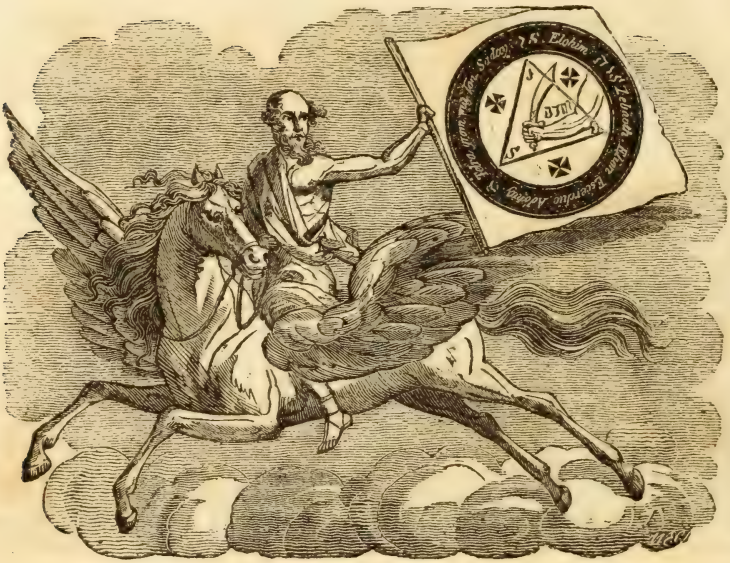
A TALISMAN

FOR DESTROYING ALL KINDS OF VENOMOUS OR TROUBLESOME INSECTS OR REPTILES.

THIS talisman is to be made of *iron*, when the *sun* and *moon* enter the sign *Scorpio*. It has been proved to be very powerful in effect; so much so, that, where it is buried, no kind of venemous reptile or troublesome insect can come within certain yards thereof.* It is also said to be efficacious in *saturnine* diseases, especially if made when the MOON enters the constellation CANCER, conjoined with the SUN.

* The MS. from which this is taken cost fifty guineas, and a medical gentleman to whom it belonged, affirms that he had himself *proved* the truth of this observation; for being at one time much annoyed with *beetles*, he made this talisman, and screwed it to the floor, when these troublesome insects immediately disappeared; but afterwards, when the servant removed it, through ignorance, they returned in great numbers, when he again nailed it to the floor, and they again disappeared!! This talisman is easily made.

ILL USTRATION, No. LXXVII.



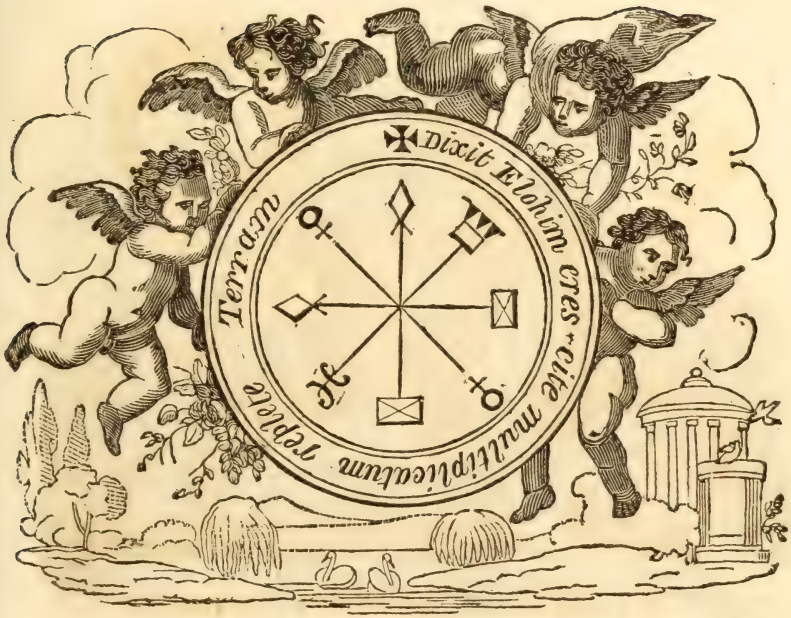
A TALISMAN AGAINST ENEMIES.

ACCORDING to the opinion of the ancient theurgists, this talisman is under the dominion of the sun and Jupiter. It is to be cast of the purest-grain tin, in the day and hour of Jupiter, at a time when these planets are in mutual aspect to each other, from the signs ♈, ♌, or ♐, and during the increase of the moon. The characters are to be engraven on the same in the day and hour of Mercury, likewise during the moon's increase.

It may be suspended about the neck, or worn about any part of the body, so that it may be kept secret to all but the wearer. Its *effects* are, to give the most decisive victory over enemies, to defend against their machinations, and to inspire the wearer thereof with the most remarkable confidence.

☞ *It is to be remembered, that in this and the following talismans, the embellishments or scenery are to be omitted when they are made.*

ILLUSTRATION, No. LXXVIII.



A TALISMAN FOR LOVE.

"But this most sweet and lighted calm,
Its blue and midnight hour,
Wakened the *hidden* springs of his heart,
With a *deep* and *secret* power."—IOLE.

THIS talisman is said to be wonderfully efficacious in procuring success in amours and love adventures; it must be made in the day and hour of *Venus*, when she is favourable to the planet *Mars*. It should be made of pure *silver*, or purified copper. If *Venus* be in the sign of *Taurus* or *Libra*, it is still better.

ILLUSTRATION, No. LXXIX.

"But ye whose art th'enchanted *moon* obeys,
Who summon Heav'n to bless your *magic* blaze,
Help me, O help!"—PROPERTIUS.

A TALISMAN FOR WAR AND BATTLE.

"He that beareth this sign about him, shall be holpen in every need or necessity."

ANCIENT MSS.

ILLUSTRATION, No. LXXX.

CIRCLE VIII.—SECT. III.

Description and Use of the Ancient Danish Calendar.*

This ancient almanack, which was in common use throughout this country, during the earlier part of last century, is a very curious relic of the Danish Government in England. It was called by them "Rimstock," from "Rimur," which, in their language, signified "a calendar."†

* Formerly used as a powerful charm.

† Vide—"The Pirate," by the author of Waverley.

By the Norwegians, with whom they are still in use, they are termed "Primestaves," from the introduction of the prime or golden number upon the staff, or walking-stick, which, with them, is the prevailing form of this utensil. I have one of these primestaves in my possession, which consists of the straight branch of a tree, divested of its bark, having the figures of men, animals, birds, fishes, reptiles, flowers, and weapons, neatly incised upon its surface. It is about an inch in diameter, and nearly three feet in length.

These instruments differ from each other in form, size, material, and marks. Olaus Wormius, in his "Fasti Danici," exhibits two; one hexagonal, with an intermixture of Runic characters, and another flat, divided into six columns. He says that there were some very ancient ones made of horn, and others inscribed upon a hollow bone. Mr. Gough has engraved one to his edition of Camden's Britannia.

Dr. Robert Plot, who, in 1686, published "The Natural History of Staffordshire," has descanted very largely on this singular implement, in an additional chapter "Of Antiquities." He says that they were generally made of wood, box, fir, or oak, though he met with some few of brass; that they were of two sizes, one larger, for the use of a whole family; and others private, of smaller dimensions, to carry in the pocket. This work, which has become extremely scarce, was published in one volume, folio. The thirty-fifth plate is a representation of one of the larger sort of clogs, and dedicated "to the worshipful Elias Ashmole, Esq." who was a very distinguished antiquary, a native of Lichfield, and collector of the Ashmolean Museum at Oxford, over which Dr. Plot, at that time, presided.

The above drawing, which is copied from this print, shows the four edges of the square log, each one of which contains three months, which are divided by notches into days, every seventh being of a larger size, to denote the sabbath; and the first of every month is noted by a patulus stroke, inclining upwards. The figures on the left side of the notches show the golden number, or cycle of the moon. If this number be under 5, it is denoted by so many points; if 5, by a hooked line drawn from the notch representing

the ancient sigil V. When above 5, and under 10, the hooked line has one or more points appended to it; at 10, the stroke is crossed thus X, points are now placed above it to 14; at 15, the cross is surmounted by a hooked line, making it XV. The dots are still continuous, till at 19, the line is intersected by two crosses, which is the last number requisite to mark these changes.

The other figures remaining to be described on the *opposite* side of the *notches*, are symbolical of the life or death of the *saint*, against whose *feast* they are opposed, or of some *custom* or *occupation*, in vogue about the time, as follows:—

JANUARY.

Days		
1.	*Amulet*	New Years' Day
6.	*Star*	Epiphany
13.	*Cross*	Hilary
25.	*Axe*	St. Paul

FEBRUARY.

Days		
2.	*Heart*	Purification
3.	B.	Blaize
5.	A.	Agatha
14.	*Lover's knot*	Valentine
24.	*Leg*	Matthias

MARCH.

Days		
1.	*Harp*	David
2.	*Bough*	Chad
25.	*Heart*	Annunciation

APRIL.

Days		
3.	*Javelin*	Richard
4.	*Arrow*	Ambrose
23.	*Spear*	George

MAY.

Days		
1.	*Branch*	May-day
3.	*Cross*	Invention

JUNE.

Days		
11.	*Rake*	Barnabas
24.	*Sword*	John
29.	*Keys*	Peter

JULY.

Days		
2.	Heart	Visitation
7.	*A. T. erost*	Thomas-a-Becket
20.	M.	Margaret
22.	*Cup*	M. Magdalen

AUGUST.

Days		
1.	*Bow and Arrows*	Lammas
7.	*Cross*	Transfiguration
10.	*Gridiron*	Lawrence
15.	*Heart*	Assumption

SEPTEMBER.

Days		
1.	*Hunting-horn*	Giles
8.	*Heart*	Nativity
14.	*Cross*	Holy Cross
29.	*Pair of Scales*	Michael

OCTOBER.

Days		
13.	*Man*	Edward the Confessor
18.	*Guitar*	Luke
25.	Shoes	Crispin
28.	*S. I.*	Simon and Jude

NOVEMBER.

Days		
2.	*S.*	All Souls
6.	*Cross*	Leonard
11.	*M.*	Martin
23.	*Wassail Cup*	Clement
25.	*Wheel*	Catherine
30.	*Cross*	Andrew

DECEMBER.

Days		
6.	*Hearts*	Nicholas
8.	*Heart*	Conception
13.	*Lute*	Lucy
25.	*Drinking-horn*	Christmas day
26.	S.	Stephen
27	I.	John
29.	*Cross*	Thomas-a-Canterbury

It may be remarked, that all the feasts of the *Virgin* are marked with a *heart*.

J. H., Litchfield.

CIRCLE VIII.—SECT. IV.

A CHARM TO PROTECT AGAINST THIEVES.

Whoso will protect himself against thieves by night or by day, let him wear this charm (written on virgin parchment) about him, and repeat the words thereof every morning, so shall no theft happen to annoy him."—*Original Manuscript, dated May, 8, 1577, in the possession of Mr. Graham, the Aeronaut.*

THE CHARM.

Deus autem transiens per medium illorum, ibat + Jhus xpus + benedictus Deus quotidie prosperus iter facit Deus salutaris noster + Jhus obstinenter occuli eorum ne videant, et dorsum eorum ni curva + Jhus + effundus supra eas irs tua, et furor ire tue comprehendat eos + Irrnat + supra inimicas meos formido et pavo in magnitudine brachii fiant eniobiles quasi Lapis, donec per transeat famulus tuus + quem redemisti + dextera tua magnificata est, in virtute Domini per crusist inimicus in multitudine virtutis tuæ deposuisti omnes adversarious meos + Jhesu + eripe me et ab in surgentibusque in me libera me + Jhesu + custodi me, et de manu peccatoris et ab hominibusque iniquis eripe me + Jhesu + eripe me de opera tibis que iniquitate et a viris sanguine salva me + gloria Patri + Anthos + Anostro + Moxio × Bap + Glop + + Apen + Agia + Agias + Yskiros +.

CIRCLE VIII.—SECT. V.

A Charm for healing Diseases.

Taken from a curious MS. of the Twelfth Century, in the Possession of the Mercurii.

A b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

The letters which compose this charm must be written in a pyramidal form, as above, on virgin parchment, with the *quill* of a *raven*, and with *ink* formed out of the smoke of a consecrated wax-taper; then let the party who is afflicted of the disease, which he would have cured, wear the charm hung around his neck during the time that the *moon* performs one circuit through the twelve signs of the zodiac; and let it be performed on the day of the *full moon*, and, if possible, while the moon is in the magical signs Sagittarius or Pisces.

It is necessary that the wearer have a firm and confident faith in the power of Divine Omnipotence; and the following oration must be said upon first beginning to wear the above holy charm, and in very difficult cases the patient should repeat the oration daily, with great devotion.

The Oration.

"O, sweet Lord Jesus Christ, × the true God, who didst descend from the kingdom of thy Almighty Father, being sent to wash away our sins, to release those who were in prison? and afflicted, to console the sorrowful and the needy, to absolve and to liberate me, thy servant, from my affliction and tribulation, in which I am placed. So, O, Omnipotent Father, thou didst receive us again, by his expiation, into that paradise, by thy blood, O, Jesu, × obtained, and didst make us equal among and angels and men. Thou, O, Lord Jesus Christ, × wert worthy to stand between me and mine enemies, and to establish my peace

and to show thy grace upon me, and to pour out thy mercy. And thou, O Lord, didst extinguish the anger of mine enemies, which they contained against me, as thou didst take away the wrath of Esau, which he had against Jacob, his brother. O, Lord Jesus, ✕ extend thine arm towards me, and deliver me from my affliction, even as thou didst deliver Abraham from the hands of the Chaldean, and his son, Isaac, from the sacrifice, and Jacob from the hand of his brethren; Noah from the deluge; and even as thou didst deliver thy servant Lot; thy servants, Moses and Aaron, and thy people Israel, from the hands of Pharoah, and out of the land of Egypt; David from the hands of Saul, and the giant Goliath; or as thou deliveredst Susannah from her accusers; Judith from the hands of Holofernes; Daniel from the den of the lions; the three youths from the fiery furnace; Jonah from the whale's belly; or as thou deliveredst the son of Cannanea, who was tormented by the devil; even as thou deliveredst Adam from hell, by thy most precious blood; and Peter and Paul from chains. So, O, most sweet Lord Jesus, ✕ Son of the living God, preserve me, thy servant, from my affliction, and mine enemies; and be my assistant, and my blessing, by thy holy incarnation, by thy fasting and thirst, by thy labours and affliction, by thy stripes, by thy thorny crown, by thy drink of gall and vinegar, by thy most cruel death, by the words which thou spakedst upon the cross, by thy descent into hell, by the consolation of thy disciples, by thy wonderful ascension, by the appearance of the Holy Spirit, by the day of judgment, by thy great gifts, and by thy holy names, Adonay ✕ Elohim ✕ Aelohim ✕ Hacy ✕ Zazael ✕ Paliel ✕ Saday ✕ Hzoe ✕ Haras ✕ Caelphi ✕ Sadai ✕, and by thy ineffable name יהוה Jehovah. ✕ By all these holy, omnipotent, and all-powerful names of singular efficacy and extraordinary power, which the elements obey, and at which the devils tremble: O most gracious Jesu, ✕ grant, I beseech thee, that this holy charm which I now wear about my person, may be the means of healing my lamentable sickness: so shall the praise thereof be ascribed, O Lord, to thee alone, and thou alone shalt have all the glory." Amen. *Fiat, fiat, fiat.*

By making use of the above occult and sacred remedy, the most miraculous cures have been heretofore performed; and as there is nothing therein which is in any way derogatory to the power of the Supreme Being, or inimical to our fellow-creatures, there certainly can be no harm in making continual use thereof, upon every occasion.

ANOTHER WAY.

If it were required to perform a cure upon one at a distance, or without the afflicted party's knowledge thereof, let the charm be written on virgin parchment, and then you may perform the cure without their knowledge, by scraping out *one line* of the charm every day with a new knife, kept for the express purpose; and at scraping out each line, say as follows:—

"*So as I destroy the letters of this charm, Abracadabra, so, by virtue of this sacred name, may all grief and dolor depart from* A. B. *in the name of the Father, and of the Son, and of the Holy Ghost. In the name of the Father, I destroy this disease. In the name of the Son, I destroy this disease; and in the name of the Holy Spirit, I destroy this disease.*" Amen.

Many have healed divers diseases this way; the disease wearing, by little and little, away. Therefore keep it secret, and fear God.—*Ancient MS. Supposed to have been an original of Friar Bacon.*

CIRCLE VIII.—SECT. VI.

The famous Unguent,

OR

The Wonderful Ointment for Wounds.

COMPOSED OF THE FOUR ELEMENTAL PRINCIPLES.

"Rebuke the company of spearmen; scatter thou the people that delight in war."
PSALM LXVIII. 30.

THE INGREDIENTS,

Sympathising with the Seven Planets.

1. The moss of a dead man's skull..... 2 ounces.
2. Of man's fat ..... 2 do.
3. Of mummy ..... ½ do.
4. Of man's blood ..... ½ do.
5. Oil of linseed ..... 2 do.
6. Oil of roses ..... 2 do.
7. Bol-ammoniac..... ½ do.

The three last ingredients are added unto it, because it helpeth to bring it unto a subtile ointment, and without question there is also great virtue in them.

Elements.	*Nature.*	*Complexion.*	*Planets.*
Water	Cold and moist	Phlegm	♀ and ☽
Fire	Hot and dry	Choler	☉ and ♂
Earth	Cold and dry	Melancholy	♄ and ☿
Air	Hot and moist	Sanguine	♃

All these things before mentioned must be mixed together, and beaten well in a mortar until it becomes an *ointment*, then keep it in a close thing, from air, for your use.

The way to use this unguent, whereby to cure, is as follows:

Take the *blood* or matter of the wound upon the weapon,* or in-

* Another remarkable property of this famous ointment is, that a wound may be healed without the presence of the patient, only by taking a quantity of the warm blood which issued from the wound, and applying the ointment to it, which soon heals the wound.

strument that made the wound, or otherwise dry it upon a piece of wood; then put the wood into the ointment, or else anoint the blood, being kept dry upon the wood, with the ointment, and keep it from the air, after which you must every day wet a fresh linen rag, with the urine of the patient, and so bind up the wound,* do it early every morning, also you must be careful that the ointment which is applied to the blood, be not cold, but that it be kept warm. With this sympathetic ungent, wonderful things may be done, if it be rightly managed, according unto the directions aforesaid. I shall quote one example concerning the trial of this unguent, as follows:—

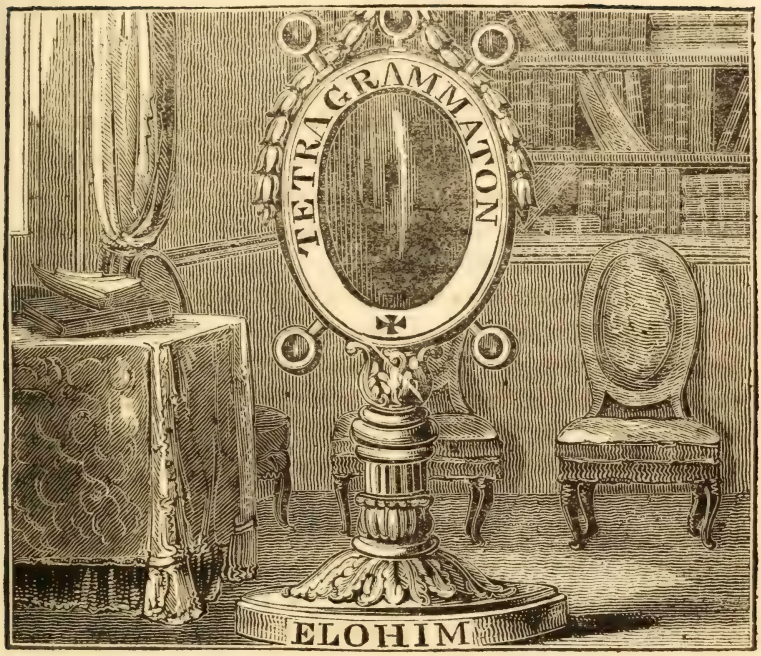
"One day, being at dinner with Sir H. Forrester, of Aldermaston, Berks, the female who usually waited on his lady, was extremely tormented with a toothache, we caused her to prick her teeth with a toothpick, and to bleed it; immediately we put the toothpick into the ointment, and she had present ease, after some time, we took the toothpick, and put it into vinegar, whereupon she was presently in extreme pain; we then took it from out the vinegar, and again applied it unto the ungent, and she was immediately well, and so continued."—*Blagrave's Practice of Physic.*

THE SLEEP OF PLANTS.

"The common chicken weed, with white blossoms, affords a notable instance of what is called '*the sleep of plants,*' for every night, the leaves approach in pairs, so as to include within their upper surface the tender rudiments of the new shoots, while the uppermost pair but one, at the end of the stalk, are furnished with longer leaf stalks, than the others, so that they close on the terminating pair, and protect the branch."—*Literary Chronicle.*

* Sir Kenelm Digby relates upon his own testimony many surprising instances of its wonderful efficacy, as also the celebrated Van Helmont and others who lived in the seventeenth century.

ILLUSTRATION, No. LXXXI.



CIRCLE VIII.—SECT. VII.

A REPRESENTATION AND DESCRIPTION

OF THE

Urim and Thummim.

FROM A RARE GERMAN ALCHEMICAL MANUSCRIPT.

THE above illustration exhibits a correct view of the *Urim and Thummim;* it consists of a pedestal formed according to the rules of the magical science, of a composition termed by the theurgists, *electrum magicum*, with the word + Elohim + on the pedestal; in the centre of this is placed a pillar, which supports an oval *chrystal*, or polished surface set in gold, and around which must be inscribed the mighty name of supreme majesty + Tetragram-

* In the possession of the Mercurii.

matton +. Round it are five small chrystals, to represent the *animal, vegetable, mineral,* and *astral* kingdoms, and the one on top to represent the △ of the Lord. The whole must be preserved in a case free from dust.

The Composition of the Electrum Magicum,

Being a rare MS. Secret, that has never yet been made Public.

"Take four half ounces of ☉ which must be poured through the *antimony*, melt it on a *Sunday*, in the hour of the ☉, when it is well fused, throw purified *saltpetre* into it, until it emits sparks of all kinds of colours, when it is well purified—and take care that you do this in the proper hour, then pour it into a *new* vessel, afterwards melt in it, on a *Monday*, in the hour of the ☽, four half ounces of refined silver; purify it with salt of tartar, which has no culinary salt in it, and when the *hour* is *past* cease. On a *Tuesday*, in the hour of *Mars*, melt clean pure *iron* with potashes, and cleanse it further with pitch or tar. On the *Wednesday*, in the hour of ☿, melt four half ounces of *quicksilver*, which purify with pitch. On *Thursday*, in the hour of ♃, melt three half ounces of *tin;* purify it with the fat of a ram. On a *Friday*, in the hour of ♀, take four half ounces of virgin *copper*, purify it with vinegar and saltpetre carefully; then strain it through a piece of leather. On the *Saturday*, in the hour of ♄, melt pure *lead*, throw a good deal of pitch or tar upon it, and put it by, and take care on the *hour* in which the *new moon* is light, to melt in the same hour all the metals together. Put, therefore, your purified *lead* first into the crucible, afterwards the *tin*, before it is too hot, pour the *quicksilver* into it, and stir it about with a *hazel* stick, then put the *copper* into it, and give it a strong heat, afterwards the *silver*, and next the *gold*. While all this is fusing, throw into it the eighth part of an ounce of *mineral steel*, and cast therefrom the pedestal.

After this get two large *chrystals* ground on a *Friday*, and well polished; now observe when the ☉ gets into ♌, place in the same hour a crucible in the fire, which crucible must be well glazed therein; take from the same, four stones, which were before put into the *electrum*, from each one half an ounce; put first the *mineral* in, then

the *vegetable* and *animal*, and last of all the *astral*, and when you pour this into the mould, it will seem as if the stone was red hot, like a glowing coal, and it is wonderful, since it never changes, but so remains continually. Then make the instrument as seen in the drawing, and call it the *urim* and *thummim*. This wonderful secret is but little known in the world, and neither kings nor emperors can obtain it for money.

Use of this Famous Secret.

When thou wouldest *divine* by this art, take the *urim* from the case, place it on the table, with two *wax-lights* burning beside it, constrain your imagination, and fall down with reverence before the Father in heaven, then having a brazier at hand, filled with hot embers, throw therein *frankincense*, *mastic*, *benzoin* and *myrrh*, and begin to fumigate to all four parts of the world, and with the *incense* pan also three times towards the *urim*, then bend thyself, and devoutly say as follows :

The Incantation.

O! × TETRAGRAMMATON, × *thou powerful God and Father! we praise, love, and pray to thee, we also here are collected laying before thee, like poor earth and ashes. We honour thy holy and majestical name, and exclaim with all the saints and elect, three times* HOLY, HOLY, HOLY.* Then sing a song of praise to God, such as the Psalm, *We praise thee O God, &c.* And with thy brethren place thyself round a table, and remain a little while quite still, each having his eye directed towards the *urim*, and whatever thou desirest or wishest to see or know, shall be manifested unto thee, and thou shalt become acquainted with all hidden things, *and wilt be enablad to see anything that is being done in any part of the world, no matter how distant, or whether past, present, or future.* But when this is done, all must be kept a profound secret, the lights must be put out, and all present must fall down and praise God. This is the hidden mystery of the *urim and thummim.*"

* This is supposed by antiquarians to be the mode practised by the high priests amongst the Jews, and to be the same *urim and thummim* as described in Scriptures.

ILLUSTRATION, No. LXXXII.

CIRCLE VIII.—SEC. VIII.

The Magic Bell for invoking Spirits.

FROM A RARE GERMAN MSS.

"This bell must be formed of *electricum magicum*, and fashioned as above described, round it the words + *Tetragrammaton* + and + *Sadai*, + must be engraved in relief, and also the *sign* and *planet* under which you were *born*. Also inside thereof the word + *Elohim*, ÷ and on the clapper *Adonai*. It must be kept in a clean chamber, and when thou wouldest invoke the celestial agents or good spirits, make a fire with incense and proper perfumes, then rehearse devoutly an appropriate incantation, and ring the bell *thrice*, when

the spirit will instantly appear before thee, and thou wilt be enabled to have thy wishes performed. But keep this a secret."

Beaumont, in his "Treatise of Spirits," mentions this singular magical bell, and relates a history of a certain monk who made use of it.

CIRCLE VIII.—SECT. IX.

Perpetual Lamps of the Ancients.

All fire, but especially flame, is said by philosophers to be of an active and stirring nature, and cannot possibly subsist without motion. Now there are several authors who have treated of this subject, though few that have writ to the purpose, except the ingenious Fortunius Licetus, from whom we shall gather a few undeniable proofs, suitable to the present subject.

First then, that there *have been* such lamps, *St. Austin* mentions, particularly of one in a temple dedicated to Venus, which was always exposed to the open weather, and could never be extinguished. *Pancyrollus* mentions a lamp found in his time in the sepulchre of *Tullia*, Cicero's daughter, which had continued there for 1550 years, but was presently extinguished upon the admission of new air. And it is commonly reported of *Cedrenus*, that in Justinian's time, there was another *burning* lamp found in an old wall at Antioch, which had remained there for above 500 years; there was also a crucifix placed by it, hence it appears that they were in use with the primitive Christians. But more especially remarkable is that of *Olybius*, which had continued burning for 1500 years. The relation is this: "*As a rustic was digging the ground by Padua, he found an urn, in which there was another urn, and in this again a lesser, with a clear lamp burning, on each side of it there were two other vessels, both of them full of a pure liquid, the one of gold, the other of silver.*" Hence we may probably conjecture, that it was some chemical secret by which it was contrived.

Baptista Porta tells us of another lamp, burning in an old marble sepulchre, belonging to some of the ancient Romans, enclosed in a

glass vial, found in his time, about the year 1550, in the isle Nesis, which had been buried there before our Saviour's incarnation.

In the tomb of *Pallas*, the Arcadian, who was slain by Turnus in the Trojan war, there was found another burning lamp in the year of our Lord 1401, whence it would seem that it had continued there for above 2600 years, and being taken out it continued burning, *notwithstanding either wind or water*, with which some *strove to quench it, nor could it be extinguished till they had spilt the liquor in it.*"

Ludovicus Vives tells us of another lamp that continued burning for 1050 years, which was found a little before his time.

There is another relation "of a certain man," who, upon digging somewhat deep in the ground, met with something like a door, having a wall on each hand of it, from which he cleared the earth; he forced open the door, and there discovered a fair vault, towards the farther side of which was the statue of a man in armour, leaning upon his left arm, and holding a sceptre in his right hand, with a lamp burning before him, the floor of this vault being so contrived, that upon the *first* step into it, the statue erected itself from its leaning posture, upon the *second* step it lifted up the sceptre to strike, and before the man could come near the lamp, to take hold of it, the statue struck and broke it to pieces, such care was taken that the secret of the *perpetual flame* might not be discovered. And the learned and judicious Cambden, in his description of Yorkshire, (page 572) speaking of the tomb of Constantius Chlorus, broken up in those times, mentions such a lamp to be found within it.

It is evident from these testimonials of credibility, and from several other relations to the same purpose, that notwithstanding the opposite opinions of our adversaries, it is clear that *there have been perpetual lamps*, or which have remained burning for several centuries together; but, like the "*malleable glass*" of the ancients, the secret seems to be lost to the present age.

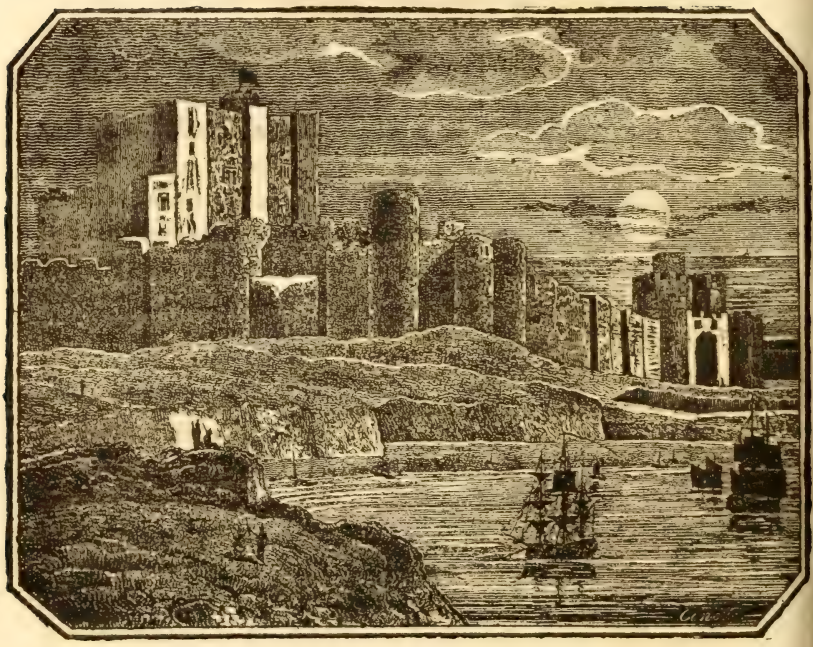
Talismanic Effects of the Moon over the Vegetable World.

To prove the wonderful occult power which "the empress of the night" possesses over the vegetable creation, proceed as follows :—

Take any given quantity of common peas, and divide the same into four parts, keeping them separate. Then, on any spot of ground at all fit for vegetation, when the season approaches for sowing them, sow the contents of the *first* parcel on the *first* or *second day* of the *new moon*. The *second* parcel sow near the same spot on the first or second day of the *second quarter ;* the *third* parcel sow on the second or third day before the *full moon ;* and lastly, sow the fourth parcel on the second or third day before the *moon* is out. Now the *first* parcel, sown under the *new moon*, will grow very fast, *blossom* most beautifully, *but will not bear fruit.* The *second* will *blossom and bear very little.* The *third* parcel will not only *blossom* beautifully, but *will bear fruit in abundance*, and the *fourth* and last parcel *will scarcely rise from the ground !* Likewise all fruit trees set at the *new moon* blossom, but never bear fruit ; while all others set three days before the *full* bear abundantly. And in pruning trees the same effect takes place, for a tree pruned at the *new moon* will shoot forth branches, but *unbearable*, and if pruned at the *full*, they will be prolific.

This curious experiment has been tried by the *Mercurii* and several other philosophers ; it at once decides the moon to possess the most powerful influence over sublunary affairs, and whether relative to the animal or vegetable creation, or to the world at large, still is this influence perceptible to every searcher after Nature's secrets, and the discovery thereof will repay the curious inquirer.

ILLUSTRATION, No. LXXXIII.



CIRCLE THE NINTH.

Anecdotes of the Dead and Terrific Legends,

CONTAINING

AUTHENTICATED NARRATIVES OF VISIONS,

Spectres, Ghosts, Ominous Warnings, and Supernatural Occurrences; selected from the Records of the Curious in all Ages.

——— "Though my mind's not
Hoodwink'd with rustic marvels, I do think
There are more things in the grove, the air, the flood,
Yea, and the charnell'd earth, than what wise man,
Who walks so proud as if his form alone
Fill'd the wide temple of the universe,

Will let a frail one say I'd write i' the Creed
O, the sagest head alive, that fearful forms,
Holy or reprobate, do page men's heels;
That shapes, too horrid for our gaze, stand o'er
The murderer's dust, and for revenge glare up,
Even till the stars weep fire for very pity."

"Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep."

So great is the dominion of modern scepticism, that the existence of spirits, and their occasional appearance, is now generally doubted by those who are termed *learned;* or at least it has become fashionable to deny, in public, that such appearances do exist. Now *scepticism,* under whatever form it appears, derives its origin from a want of innocence, and though it is wont to pride itself for the greatness of its wisdom, the only and most significant name that is due to its knowledge, is that of self-derived intelligence, which is the greatest *ignorance* and insanity a human being can possibly fall into. *Scepticism* is more or less an evil according to the subject that is the object of its incredulity; and as the discrediting the existence of spirits and their appearances leads to a disbelief of a future existence, and indeed to the being of a God, the *ne plus ultra* of unbelief, we shall endeavour to prove the existence of spirits both from facts and reasoning that would be very difficult to be set aside by the most incredulous.

It is somewhat strange that the generality of mankind should have associated no other idea concerning the soul or *spirit* of man, than that of air or ether, and that it cannot be seen or heard, or perform any action till it is again united to the body, when our own innate perception, joined to the evidence of Scripture, will sufficiently teach us that a man is a man after death, in all respects as he was before, with the same body, the same face, the same speech, and the same affection and thought; and that the only difference is, that *after* death he is in a substantial *spiritual* body; whereas *before* death, although he possessed the same spiritual body, yet it was crusted over with a *material* covering, which by death he puts off, and never has occasion to resume.

The idea we have of *angels* is, that they are spiritual beings, and

in a human form, a very just idea, for they appeared so to Abraham, Lot, Manoah, to Daniel, to the woman at our Lord's sepulchre, to Peter, and to John in the Revelations; and as there are few who are not of an opinion that good men become angels in another life, it follows, of consequence, that the spirit of man is in a human form, and that he lives a man *after* death in all respects as he was before, save only that he is not enveloped in a material body.

That spirits have occasionally appeared, I think we may not be in any doubt of, since not only those who are termed superstitious have avouched it, but wise and good men in all ages declared in the most solemn manner they have seen such appearances, many of which have been replete with horror, some terrific, and some have assumed a mild and even pleasing aspect. And these characters who have avouched for the truth of spirits, have usually been of too great integrity to deceive others, and their understandings have been too strong to be imposed upon themselves.

When a relation of this kind comes evidenced by every proof it is possible a good and sensible man can bring for the truth thereof, a degree of credence ought certainly to be attached to it, equalling that which may have been produced in us by ocular demonstration. The man who will believe nothing but what he can see with his eyes, and feel with his hands, possesses a very callous will at best, and a dark mind; and though he may congratulate himself on his ability to discern the truth from error, yet the medium through which he views every subject, is in the continual act of rendering him the dupe of its deception.

One great stumbling block of unbelievers is, that they themselves have never seen them; for if they do occasionally walk about, they think it strange they have never met with them; which fallacious mode of reasoning originates from an idea that they are to be seen like any material object, and with the same species of vision, which is a gross error, for the bodily eyes of man can only discern *natural* objects; their vision is solely accommodated to the light of this world; they can behold nothing beyond it. Now it is only with the eyes of the spirit which is in man, that he can possibly behold a spiritual being, for like only can see like in the same common na-

ture. And let it be well observed, that a man, as to his interior part, *is* a spirit, and is endowed with spiritual senses which far surpass those of the body, and that the body derives its form and life from it; therefore it is only when a man's spiritual sight is opened, that he can see spirits, and then they *appear* as if he saw them with his bodily eyes, which is, however, not the case, the vision being purely spiritual.

This species of *spiritual* vision is occasionally granted by the Supreme Being to particular persons. It was in this manner that the angels appeared to Abraham, to Lot, to Manoah, and to the prophets, and thus was Christ seen by his disciples after the resurrection. It was from this kind of vision the prophets were called *seers*, and "*the men whose eyes were opened.*" As in the instance of Elisha's servant, of whom it is said that Elisha prayed, and said, "*Lord I pray thee open his eyes, that he may see.*" And the Lord opened the eyes of the young man, and he saw; and behold the mountains were full of horses and chariots of fire around about Elisha."

It is to be noted that when a person's natural sight is opened, he is in a very different species of spiritual enjoyment to that which takes place in a vision or reverie. In the former the natural senses remain in full possession of their faculties, but in the latter the external senses are quiescent, the soul being absorbed within itself, and so abstracted from surrounding objects, as to be totally insensible to all around it.

We may also ask, would the notion of spirits appearing visible have become so universal, if it were not founded in truth? Would so many nations, who had never heard of each other, have agreed in the same tale, if fact and experience had not given it credibility? The doubts and cavils of the *few* cannot set aside the testimony of the *many*, especially as we know there is a great portion of mankind who, though they *deny* it with their tongues, betray plainly enough by their *fears*, that they *believe* it in their hearts.

ILLUSTRATION, No. LXXXIV.

CIRCLE IX.—SECT. I.

Original Fragments

Relative to the Appearance of Apparitions, and the Secrets of the Invisible World, most of which have recently occurred, and none of which have ever been published.

COMMUNICATED

By Raphael, the Astrologer.

I.—APPARITION TO MR. GRAHAM, THE AERONAUT.

(As related by himself to a Friend.)

"On the 22d of June, 1821, in the evening, Mr. G. called upon me in great agitation, and gave me an account of a most extraordinary supernatural occurrence respecting the appearance of two spirits, which he had just seen, as follows:—Late in the evening of this day, himself and three friends were going into the P——n, Oxford Street, to have a view of some philosophical process relative to aerostation, which was there being pursued, when, as he advanced to the edge of the pit, he was surprised to see the appearance of two boys, who were perfectly black in visage and clothing; they stood at the end of the entrance hall, where was a chasm of nearly nine feet in depth from the dilapidated state of the building, and into which, most probably, the whole company would have fallen, had not these visionary beings appeared in that place, as if blocking up the road thereto. When the company came within seven or eight yards distance of them, they suddenly turned round, and instantaneously disappeared. Four distinct sounds were heard, and no more. Now it was utterly impossible that any *human* beings could either secrete themselves or run away, for the staircase was nearly thirty yards distant, and Mr. G. sent his companions immediately in every direction by which they could escape, but no one was to be found, added to which there was no possible outlet, the doors were all locked, and the windows closed, so that no human being could have escaped, unless they either sunk into the earth, or took their flight through the roof of the building." This is verbatim as the aeronaut related it.

2.—SINGULAR APPEARANCE TO MR. MULREADY, R. A.

This gentleman communicated the following particulars to a friend:—One day he was busily employed in painting the portrait of a youth, and being earnestly engaged thereon, all of a sudden he saw, as it were, the figure of the youth he was painting, appear to leave the canvas, apparently going over the top thereof; it then appeared to take a turn round the room, changing its position, and then turning its back to the artist; and what is more singular, at the same time he saw the *same* figure on the canvas he was painting. The illusion continued about the space of a minute, and then vanished.

3.—OMENS OF DEATH, &c. TO MRS. WELLS, OF WHITECHAPEL.

A few days previous to the death of Mrs. Wells, of E——h Street, Whitechapel, which occurred in the year 1823, the hour hand of the clock which was hanging in the room flew suddenly off, of its own accord, struck her father on the face, and then flew into the fire. Also several unnatural noises were heard in the night, as of a person washing, &c.

But the most strange occurrence was this:—In consequence of a letter which a near relation received anonymously from a surgeon in the neighbourhood, he postponed the funeral for a fortnight, and just upon the day of interment, he was woke up in the early part of the morning by three loud knocks at his door, and upon waking he heard these words distinctly, "Why do you keep me so long?"—So confident was he that it was the voice of the deceased speaking, that he replied instantaneously, "I have a reason for it." But upon reflection he was much struck with the strangeness of the occurrence, the cause of which he could not possibly discover, and no doubt remains of its being supernatural.

Apparitions at Abbots Leigh, Somersetshire.

APPEARANCE OF AN EVIL SPIRIT.

Somewhere about the year 1801 or 1802, as a servant of Mr. Isaac Smith, an extensive landholder of the county of Somerset, was walking upon Leigh Warren, in the dead of the night, he saw suddenly appear before him the appearance of an evil spirit. It resembled a huge monster, like a lion, and had eyes of nearly four inches in width. It was quite stationary, and only a few yards distant from him. The rustic was much terrified thereat, but, being a man of courage, he was resolved to leave some vestige or mark of the place where he had seen it, and consequently he stuck his quarter staff in the ground where he saw it, which was found standing there the next morning by several witnesses, who went with him to the place where the hideous goblin appeared. This is exactly as he himself related it.

OMINOUS DREAM.

Mr. King, a respectable baker, residing in Castle Street, Oxford Street, a few years since had the misfortune to lose two of his eldest sons. They were at the time in India, and, in the month that the eldest died, he was shocked by *dreaming that he saw his son pale and ghastly, and about to be buried.* Alarmed at the impression this dream left on his mind, he imparted it next morning to his wife, and her fears increasing his anxiety, he sought out a vessel that was going to that part, and also by other means, urged every possible inquiry to be made after his son's health. After several months he received intelligence that his son was dead and buried, *and he died,* as far as could be ascertained, *precisely at the time* his father had the above dream! This he himself is ready to attest the truth of.

ILLUSTRATION, No. LXXXV.

5.—APPARITION AT THE OLD LEIGH COURT HOUSE.

The manor, or court house, at Abbots Leigh, was lately pulled down by its present proprietor, P. J. Miles, Esq., a rich merchant of Bristol. But previously thereto, it had been in the possession of the Gordons, who were formerly allied to the Stuart family.

In the 18th century, a lady descended from this family was disappointed in some object of her affections, which she took very much to heart; she rose one day from dinner, and remained absent some time, which absence being prolonged, the servants were sent in search of her, and they soon found her in the water-closet, with her throat cut, and lifeless; this she did in a fit of insanity. After this dreadful act, the noises heard in this part of the house (as the closet was placed at the end of a long gallery) were so hideous and alarming; and evidently caused by something beyond all possible

research, that they were obliged to have the gallery closed by iron doors, in order to give some idea of security to the domestics, who were so alarmed thereat, that the whole of them were upon the point of quitting the place. The writer of this account had a relation who resided there, a lady of unquestionable integrity, and who herself heard it. The writer has also himself seen the *blood-stained* floor, which, for nearly a century, remained as an awful memento to the frailty of human nature; and no art could wash away or obliterate the stains, although it had been repeatedly attempted. This mansion was of amazing extent, and in one part thereof was a secret closet, where the unfortunate Charles II. was concealed after his last unlucky battle, and from which he escaped with great hazard; the story of this is related with many traditionary additions, and a few years since, some relics of this monarch were sold at a public auction. Amongst the rest were some chips of the wood on which he sat, which were sold for one guinea each, and also a gold table, and a curious secret cabinet, which contained, at one period, much hidden treasure. There are many relics of the place and its traditions still remaining, but the house no longer stands, it having given way to a superb mansion. A monastery formerly stood at this place, and the antiquarian would find ample room for curious reflection, were he to visit the domains of the present proprietor, P. J. Miles, Esq., who would, no doubt, from his known liberality, be ready to afford every possible clue to antiquarian discoveries that should lay in his power. Not far from this place are the remains of a Roman camp, with the fosse, circumvallation, and extensive breast-works, equally valuable to the eye of the antiquarian; and it is strange that, although so many wealthy and opulent persons reside near the place, an examination of their contents has never been attempted. The prospect from this camp, which overlooks the *Avon*, is most romantic.

ILLUSTRATION, No. LXXXVI.

A CURIOUS OLD ASTROLOGER, AND HIS SINGULAR PREDICTIONS.

At Abbots Leigh also resided M. Fowler, a curious old astrologer, who, without being able to write even his own name, was enabled, from mere dint of hard study, to predict many remarkable particulars. He was in the habit of laying for whole nights together on a couch, in the porch of his house, watching the stars, and in this respect he resembled the ancient professors of the art, for he could ascertain not only the rising and setting of each constellation, but he could also discern the horoscope of the infant who was born, in the heavens, without the aid of tables, or calculations therefrom. He predicted the overthrow of Napoleon, and the rise of Wellington, many years before they were known in public events. He also discovered the Georgium Sidus, previous to Herschel the astronomer, and was *au fait* in predicting the weather, &c. He thus became the oracle of these parts, and being churchwarden of the village, his name was much esteemed amongst the inhabitants. But the most remarkable prognostication of this old star-gazer was as fol-

lows: On a certain day, the astrologer was in the company of Mr. I—— S——, then chief constable, transacting some business of the village, at the George Inn, in the neighbourhood, and the conversation turning upon astrology, a rustic entered, and thinking to banter the old man, inquired of him "whether he was in any danger from being bled, on that day?" Every one present, of course, thought the astrologer would answer in the negative, as there is, in general, no danger in the operation. But to their astonishment, he told the rustic, "*that if he was bled on that day, he would lose his life.*" This, the fellow merely laughed at, and immediately went to have the operation performed. But mark the result; he *was* bled, and afterwards, by some means or other, the bandage came undone, and a copious discharge took place, it was again stopped, but, in spite of every endeavour, the part festered, and, in spite of medical aid, turned to mortification, and he *lost his life in a few days*, exactly as the astrologer predicted.

FATAL DREAM.

"On Sunday last a respectable young man, named James Williams, residing in King Street, St. George's in the East, while on a party of pleasure with some friends, *was unfortunately drowned*, near Barking.

"On the nights of Thursday, Friday, and Saturday, *preceding his death, he was haunted by the most fearful dreams, which presented appalling pictures of drowning in every variety of shape, and with all imaginable terrifying accompaniments.* The *first dream* he paid but little attention to, neither did he take much notice of the *second*, but the *third*, in consequence of its repetition, making a deep impression on his mind, he communicated to his sister. She, knowing the engagement he had made for the *next* day, and his intention of going on the river, made use of the strongest and most sisterly arguments to dissuade him from his purpose. *All* her entreaties were, however, without effect; he still, though somewhat staggered, determined to keep his engagement, and not disappoint his friends, *and asked what would be thought of him, if he were to assign an idle dream as an excuse for his absence.* His mind, notwithstanding, *was strongly influenced by the conviction*, that what was meditated as *a day of pleasure, would eventually prove one of mourning*, and *fatal to himself*: he therefore told his sister, that, *should the catastrophe which he anticipated take place*, let his body be ever so long in the water, it would be recognised by certain marks on his dress; he then punched three letters on each of his shoes, which he pointed out to his sister, and set forward *on his ill-fated excursion.* Boats are dragging in all directions for the body, which has not yet been found."—*Times, Sept.* 8, 1825.

Extraordinary Incantation and Magical Effect,

WROUGHT BY SOME RUSTICS,

Who Studied Magic and Witchcraft at a Village near Mangotsfield, in Gloucestershire.—Communicated by Isaac Smith, Esq., of Clifton, Somersetshire.

" Demon of another world,
To and fro so often hurl'd,
By my power, through midnight air,
Appear, appear;
Thy master's will,
For good or ill,
Quick now obey,
My power display,
And at my call
Appear!
Monster! horrific!
Demon! terrific!
Appear!" WIZARD OF SCOTLAND.

The following singular occurrence can be attested by several characters of known truth and probity, upon oath, if required; were it otherwise, the narration thereof is so strange, that we should forbear to publish it. The narrator thereof is still living.

* * * * * *

" It was in the latter part of the year 17—, that one bleak winter's evening, at the village of Downend, in Gloucestershire, Mr. W. S., a miner of considerable property, had retired from the avocations of the day, and was sitting in his apartment, listening to the fury of the elements, and meditating upon the labours he had just quitted when there came a knock at the door, and immediately two of his rustic acquaintance entered the house, probably to obtain some shelter from the inclemency of the weather, and entered the apartment where he was sitting. After the usual salutations customary in those parts were passed, and after the known hospitality of the owner of the house had been proved by somewhat copious libations very common in the west of England, where the juice of the *apple* is esteemed as much as the juice of the *grape* in more refined parts,

The conversation insensibly turned upon the subject of *ghosts, visions, magic,* and *incantations,* a theme which appeared of great interest. As Mr. S., the landlord, was acquainted of old with the universal character these men bore in those parts for being expert in curious arts and secret mysteries, he at length requested them to afford him a specimen thereof, which, after some hesitation, they consented to do, and one of them, who was the principal, by the name of William Flew, told him "to place the table in the middle of the house, and they would show him some curious sport." This being done, (at the desire of the rustic,) he proceeded to draw a large and open circle around the table, and after performing several mystic ceremonies, and repeating several uncouth incantations, to the utter astonishment of those present, who were several in number, *there grew up in the midst of the table a tree, nearly seven feet high, and of beautiful form, the branches distinguished for their verdure and similitude to nature.* This being done, it may be well supposed the amazement of those who were present was extreme at such an extraordinary vision, but none exceeded that of Mrs. S., the mistress of the house, who was so convinced that the appearance she beheld was *real,* that she grew very angry at the thought of "her fine mahogany table being spoiled," and with some difficulty she was persuaded to leave the magical illusion uninterrupted by threats and angry words. After this, another mystic and equally unintelligible ceremony was performed which took up a considerable time, *and on a sudden there was seen to enter the room several little men, of small stature, and dubious form, with sacks or bags slung at their backs, each of them having an axe in his hand, with which axe they instantly fell to work, and with great vehemence began to cut down the tree, which they did with such violence, that the chips flew in all parts of the room.* After they had done this, these devils (for such they evidently must have been) proceeded with great care to pick up the various chips which were scattered about the place, and collected them in their sacks, seemingly very careful that none should be left. Having done this, they of a sudden departed, vanishing imperceptibly from the sight; however, one of the company, of a curious turn, found means to secrete one of the chips in his pocket, hoping to elude their vigilance; but

he was soon astonished, and indeed not a little alarmed, to see one of the devils suddenly standing before him, and fiercely staring him in the face; however he paid but little attention thereto, but the person who performed the *incantation* then told him that "he must give up the chip he had secreted, or he would have no rest," which he did accordingly, and immediately the supernatural appearance, or demon, vanished, and shortly afterwards the rustic magicians retired.

The house (and orchard) where this wonderful scene of illusion was acted, is still standing in *statu quo*, and it is very remarkable that it was the identical spot where Thomas Perks is said to have raised spirits, as recorded in "Sibly's Occult Sciences."* It is said that there are a number of books buried hereabout, a tradition much believed by the inhabitants, for, in former times, it was the junction of four cross roads, and the centre of the forest of Dean. It is no less remarkable, that the above estate and premises is the hereditary property of the astrologer RAPHAEL.

8.—APPARITION TO MRS. SARAH SMITH.

(As related by Herself.)

During the early part of this lady's life, she resided at Kensington, and it was in the spring of the year 1820 that, one morning, upon awaking, she was struck with horrific astonishment, at seeing near the foot of the bed, the appearance of her female cousin, then residing at Ealing. The spectre apparently was undressed, without shoes or stockings, in a sitting posture, and looked remarkably pale and sickly. Being very much alarmed, Mrs. S. either closed her eyes for a moment, or averted her sight from the awful apparition, and upon again looking for the ghost, it had imperceptibly vanished, and nothing remained to be seen where it appeared. However, it is but proper to state, that the omen was confirmed; for, within a day or two of this, her cousin died in childbirth. Previous to her death she

* See Sibly's "Illustration of the Occult Sciences," page 1121. Also Beaumont's "History of Apparitions," in each of which the above adventure of Thomas Perks with spirits is recorded.

had expressed a great desire to see Mrs. S. This relation cannot be doubted, as she is a person of the strictest veracity, and now living.

9.—EXTRAORDINARY IMPULSE OF A DECEASE.

In the autumn of 1820, Mr. Graham, the aeronaut, had the misfortune to lose his first wife. While she lay ill, he had occasion to go out upon some business, leaving his wife attended by the nurse; she was in better health, apparently, than the day previous. While walking in Covent Garden Market, a thought suddenly struck him that his wife was no more; the impulse was so powerful that he could not withstand it, and although he hastened home with all possible speed, yet, before he could get back, he found her at the last gasp, and, before he could recover from his surprise, she pronounced a name and expired. This occurrence he related himself to a friend.

10.—ATTEMPT TO RAISE THE SPIRITS OF THE MOON.

(As related by Mr. Flight, the Bristol Astrologer.)

A few years since, Mr. F. and another student in the occult sciences, resolved upon making an attempt to raise a spirit; they accordingly, after mature deliberation, determined upon raising the lunar spirits, or those attributed as such to the government of the moon: for this purpose they repaired to a field in the neighbourhood, and commenced their operations. They drew the circle correctly upon a plain part of the field, and had no sooner began their magical incantations, than there came the most fearful noises, to which succeeded copious showers of rain around the circle, *but none fell inside* thereof. After this, there came a figure apparently like a woolpack, which perambulated the circle, and, as may well be supposed, terrified the operators. However, the next appearance was still more fearful and terrific, for there now came a most furious bull, which hideously roaring, darted directly at them. The assistant operator, no longer able to keep up his courage, ran in dismay out of the circle, got over a stile which adjoined, and escaped. The bull pursued him to the aforesaid stile, and then vanished. Mr. F. persists in the truth of this, and declares that it was only by the most powerful incantations that he ensured his own safety.

CIRCLE IX.—SECT. II.

SUPERNATURAL NOISES AND OMENS OF DEATH,

Which have recently occurred.

In the year 1819, as the family of Mr. Notly, builder, of Upper Thames Street, were sitting in the evening in their parlour, they heard a tremendous noise over head, which resembled the falling down of a heavy piece of furniture, but with such force it fell, that the house shook with the weight. They immediately ran up stairs, and sent their apprentice to the house adjoining, but to their utter astonishment, nothing in either house had fallen, neither could any cause be assigned for the dreadful noise they heard. This passed over for several days, and was partly forgotten, when of a sudden their eldest daughter was taken ill of the small pox, and soon afterwards died. There can be no doubt but this was an *omen* of her death.

* * * * * * *

In the year 1821, Mrs. Noblet, a female residing at 432, Oxford Street, was awoke in the night by three loud knocks at the door of her apartment. She immediately rose and opened the door, but no one was visible, nor had any one been stirring at that hour; but within a month of this noise she had an infant child die very suddenly.

* * * * * * *

In the winter of the year 1820, a gentleman and his wife, residing at No. —, Margaret Street, Cavendish Square, were so pestered with noises in the night, such as heavy blows on the furniture, cracks, and once in particular they heard persons walking over head and moving furniture, as if but recently returned home, although the door was fast locked, and the inmate of the apartment was from home the whole night; they were so pestered with these noises, and others equally as unaccountable, that they were obliged at last reluctantly to quit the house. After their departure, several deaths took place; and, since that period, the back part of the house was entirely destroyed by fire.

* * * * * * *

In the year 1822, a female, who was then residing at No. 5, Castle Street East, had a sister who died in child-bed. The night her sister died, a son of her's, who was about five years old, awoke in the night, and saw a tall woman standing at the foot of the bed, undressed, with her eyes closed. The child being frightened, drew back his sight from the apparition, but venturing to look again, he could not see it. In the morning he told his mother of the occurrence, who was scarcely inclined to believe it, and tried to persuade the child that he must have been deceived by fear. But the little fellow persisted in his tale of wonder. Surprised at this, the mother sent to inquire after the sister's health, when, to her astonishment, she learned that her sister *expired* in the night, and from all that could be gathered, about the time that the child saw her apparition.

* * * * * * *

A few years since a lady residing in Kensington Palace died, and the night previous to her death, the whole of the inmates were alarmed in the dead of the night by a noise resembling the driving of a nail into the wainscot. It was remarkably loud, and though every inquiry was set on foot to trace out any apparent cause thereof, the attempt was entirely fruitless. It was decidedly an "*omen of death.*"

* * * * * * *

In the month of April, 1825, a person died at No. —, Riding House Lane, Portland Street. The week before this happened, and before the deceased was an inmate of the house, the persons who resided in the apartments underneath, heard a noise over head, as of a person walking about and preparing to go out, although no one was on that floor at the time. The person who heard it, (a female of credibility,) thought no more of it at the time, but was surprised to find, upon comparing the circumstances, that the noise was heard precisely a week before the party died, and, no doubt, denoted such an event.

CIRCLE IX.—SECT. III.

THE TAPESTRY LEGEND,

OR,

Account of a Ghost.

(From the Memoirs of Madame de Genlis.)

"At a social entertainment (says the countess), the Chevalier de Jacour was requested to relate his grand story about the tapestry. I had always heard of this adventure as being perfectly true, for he gave his word of honour that he added nothing to the story, and he was incapable of telling a lie.

"The adventure became prophetic at the period of the Revolution. He was 12 years of age, when his father, who wished to send him to the army, under the care of one of his uncles, brought him to his château.

"The same evening, after supper, he was conducted to a large room, where he was to sleep; on a stool, in the middle of the room, was placed a lighted lamp, and he was left alone.

"He undressed himself, and went immediately to bed, leaving the lamp burning, he had no inclination to sleep, and as he had scarcely looked at his room, on entering it, he now amused himself with examining it; his eyes were attracted by an old curtain of *tapestry*, wrought with figures, which hung opposite to him, the subject was striking; it represented a temple, of which all the gates were closed. At the top of the staircase belonging to the edifice, stood a kind of pontiff or high priest, clothed in a long white robe, holding in one hand a bundle of rods, and the other a key.

"Suddenly the boy, who gazed earnestly on the figure, began to rub his eyes, which he thought deceived him, then he looked again, and his surprise and wonder, rendered him motionless. He saw the figure *move*, and slowly descend the steps of the staircase! At last, it quitted the tapestry, and walked into the room, crossed the chamber, and stood near the bed; and addressing the poor boy, who was almost petrified with fear, it pronounced *distinctly* these words:—'*These rods will scourge many; when thou shalt see them raised on*

high, then stay not, but seize the key of the open country and flee!" On pronouncing these words, the figure *turned* around, walked up to the tapestry, remounted the steps, and replaced itself in its former position! The youth, covered with a cold sweat, remained for more than a quarter of an hour so bereft of strength that he had not the power to call for assistance. At last some one came, but not wishing to confide his adventure to a servant, he merely said that he felt unwell, and a person was set to watch by his bed-side during the remainder of the night.

"On the following day, his father having questioned him on his pretended malady, he related what he had seen. Instead of laughing at him, as the chevalier expected, the count listened very attentively, and then said.—"*This is very remarkable, for my father, in his early youth, in this very chamber, and with the same personage represented in the tapestry, met with a singular adventure.* The chevalier would gladly have heard the detail of his grandfather's vision, but the count refused to say more upon the subject, and even desired his son 'never to mention it again,' and he caused the tapestry to be pulled down, and burnt in his presence."

CIRCLE IX.—SECT. IV.

SINGULAR EXTRACTS

RELATING TO SPIRITS AND DEMONS, AND THEIR POWER OVER MANKIND,

Communicated by Philadelphus in a Letter to the Mercurii.

PHILADELPHUS TO THE MERCURII GREETING, SENDETH THEM WITH MUCH GOOD WILL—"A RELATION OF THE APPARITION OF A SPIRIT KEEPING THE TREASURES OF THE EARTH, AND OF HIS DELIVERY OF THE KEY OF A CERTAIN MOUNTAIN IN GERMANY TO A CONSIDERABLE PERSON, AND WHAT THEREUPON ENSUED."—*Abstracted from the Theosophical Transactions by the Philadelphian Society*, 1697.

"*We received advice about two months ago from the Marquisate of B———g, by a person of undoubted reputation and great worth, who was pleased to consult with some of us about what was best to be done in this matter. How that in a place called N—n, there was a little man, seeming of about* 15 *or* 16 *years of age, who came in the night to the bed-side of a certain person of quality, telling him he must go with him; and, as the gentleman refused, he was severely threatened by the other, menacing him that he would wring off his head if he still*

refused. Whereupon, being greatly terrified, when he had put on a coat which the little man had brought to him, the gentleman went along with him, and was led up out of the castle wherein he lived to a certain mountain; the little man then proceeded to open the mountain, and having done so, gave the said person the key to it, saying,—'He would do'wisely to take great care of this key, for that otherwise it would not go well with him.' As the person awoke, early in the morning, he knew not whether it was a dream or a fact. But, nevertheless, he put his hand into his pocket, where he finds the key that was given him by the little man, and it was signed with three crosses. He looked also for the money which he had put in his pocket, but he remembers that he put it into the pocket of the coat which the little man had brought, and carried away with him again. He beheld also his shoes, which, according to his own boy's saying, the evening before were cleaned, but he found them now quite dirty. Now, after he had considered this a great while, and contriving what he should do with the key, he shows it to his companion; but, as he put his hand out of the window, the key slipped out of his hand; both of them saw where the key fell, but when he came down to fetch the key away, it was there no more. A little while after this, in the morning, when he was walking through a certain alley, he felt somebody give him a grievous stroke in the face, and yet he perceived none to be near him; but his cheek was swollen very much thereby, there arising up a great black and blue nob, and hereupon he sickened. But he is chiefly afflicted with the fallen sickness, wherewith he has been ever since troubled, notwithstanding all medicines and remedies used, yet not altogether so grievously as at the beginning. Likewise, as he not long ago was at prayers, in the church, (he being always very sedulous at the public devotions) he saw upon his hand these words—'He is dead!' No further particulars we have yet received; but, as it is already related, several questions may be put, that will deserve to be considered."

Query 1. What is to be thought concerning those treasures that are by many believed to be concealed in some mountains and caverns of the earth?

Q. 2. Whether there be any peculiar order of spirits that do preside over them, and of what rank?

Q. 3. What can be the end of keeping such treasures, and what must be their design in revealing them to any?

Q. 4. Whether this gentleman could safely have refused to attend the spirit, and what method he should have taken to have secured himself?

Q. 5. Whether it is not possible that there may be *real* apparitions and transactions, both good and bad in sleep?

Q. 6. Whether the obedience to this spirit was voluntary or involuntary, and how far the liberty of the will may be supposed to be constrained, or let loose in this night action?

Q. 7. What was the meaning of the coat brought by the spirit? Was it a real coat, or only imaginary?

Q. 9. What was it that occasioned the loss of it, and gave such an offence to the spirit?

Q. 10. Whether natural distempers may not sometimes be caused from spirits? And whether evil spirits are not good natural magicians to hurt and destroy?

Q. 11. What is meant by the words—"He is dead," or "the man is dead?"

Q. 12. What is to be understood by Isaiah ch. xl. v. iii.—*I will give thee the treasures of darkness, and the hidden riches of secret places!*

AN ANSWER BY DR. LEE TO CERTAIN QUERIES PROPOSED UPON A RELATION OF THE APPARITION OF A SPIRIT, KEEPING THE TREASURE OF THE EARTH, AND OF THE DELIVERY OF THE KEY OF A CERTAIN MOUNTAIN IN GERMANY TO A CONSIDERABLE PERSON.

QUERY I.

What is to be thought concerning those treasures that are by many believed to be concealed in some mountains and caverns of the earth?

THAT there are really hidden treasures in several mountains, caverns, and other places of the earth, many relations do confidently attest. What ground there may be for such an attestation, and how far the evidence of the witnesses may deserve to be relied upon, will not, perhaps, be altogether unworthy of our present inquiry. These witnesses are not only dead, but there are also living ones, and some of them persons even of very great sagacity and penetration of judgment, as well as experience. The great mutations of the revolutions that have been in the world, but especially the terrible incursions of the barbarous nations, from the fourth century downward, and the dissolution of monasteries in the last age throughout the protestant part of Europe, may incline one to believe that much of what is related as to this matter may not be quite improbable, though intermixed with relations that are either wholly or in part fabulous, and set off with some unaccountable circumstances and superstitions. The writers *de Re Metallica*, may hereupon be looked into.

It is related in the life of Jacob Behmen, that whilst "he was a herd-boy, in the heat of mid-day, retiring from his play-fellows, to a little stony crag hard by, called the Land's Crown, where the natural situation of the rock had made a seeming enclosure of some part of the mountain, finding an entrance into it, he went in, and found there a great wooden vessel, full of money, at which sight, being in a sudden astonishment, he did, in haste, retire, not moving his hand thereinto, and came and related his fortune to the rest of the boys, who, coming up along with him, sought often, and with much diligence, an entrance, but never found any; though some years after, a foreign artist, as Jacob himself related, skilled in the finding out such magic treasures, took away the same, and thereby much enriched himself, yet perished by an infamous death, that treasure being lodged there, and it seems, laid covered with a curse to the finder and *taker away*."

And it is the opinion of some, that here, in England, there were formerly deposited such treasures in some of our churches and monasteries, with a curse upon whomsoever should find them, or should possess them, or any thing else appertaining to the said churches or monasteries, otherwise than by such a way of devolution as was originally designed. It is also by some believed, that several of our monasteries were at first founded, either from such magic treasures, or from something of an equivalent, if not superior nature.*

And it has been said, that the walls of the fairest and richest monastery in the west of England were thus built by one who was afterwards brought to an infamous death; he having too much enriched himself by a treasure hid in the church thereof, which he was taught how to have access to, whenever he pleased, by a strange artist, who led him into it, and in his sight, carried away thence a jewel of an inestimable value, though with great hazard, because of the opposi-

* See Dr. Campbell's "Hermippus Redivivus."

tion that was made. And there is one known to our society, who doth aver, that when he was at Rome, in the year 1693, he was there told by a person of good intelligence, how that there died, then (in or about the month October), an unfortunate gentleman, in the hospital of St. John Lateran, whose death was chiefly imparted to a great fright, though the occasion hereof was said by him to have been concealed, till he opened the same in confession. Wherefore the name of the person was kept secret, but the matter of fact was said to be thus:—He having been engaged in a duel or rencontre, had slain a man, for which he was obliged to fly; and the fear of justice everywhere pursuing him, he absconded himself in very melancholy and lonesome places, and one night as he was endeavouring to rest himself in the porch of the church of St. John Lateran, he was suddenly terrified by the apparition of a skeleton, who commanded him to follow him, and to fear nothing, for that he meant him no hurt, but a great deal of good, if it were not his own fault. So a little recovering himself, he said he followed the spectre into a certain ground belonging to the hospital, where the spectre stopped, and the earth opening, there was discovered to him six earthern pots full of money, which were encompassed about with flames of fire. Then, said the spectre unto him, "Friend, all this money that you see, I will now give to you, if you will but take possession of it; *be of courage, fear not the flames, for they cannot hurt you, fear them not, I say, they shall have no power over you, for therefore only do they appear, that you may be terrified from laying hold on what I now freely do offer you. But what you do, must be done immediately, otherwise, I must deliver up this very hour all this treasure to the* SPIRITS OF THE EARTH, *who are waiting just now to receive it; accept what is offered, if you are wise; it will not be longer in my power to transfer the same to any, and when it is too late you may repent.* But notwithstanding all the persuasions of the spectre, this poor man could not be prevailed on to accept the offer of the treasure at such a peril as presented itself. Only he made a mark where the spectre disappeared, and being left as it were half dead, was the next morning received into the said hospital, where he remained in a deplorable state for several days, being fully restored to his senses, in which time he made the aforesaid confession, with many other circumstances (some suppressed and others forgotten), for the truth thereof the curators of the hospital making a diligent search in the place to which they were directed, found just so many and such kind of pots as were named to them, but which were all empty.

That in Italy, there is great abundance of such treasures, some curious inquirers do pretend to determine, from many reasons. And there is not wanting a catalogue or book that is kept very secret in some few hands wherein all the said treasures are said to be registered. And we are credibly informed, that some persons have been employed and pensioned for this cause, by those that are of a very high degree in the world, in order to make such a discovery. Accordingly some of them (the least guarded) we are told, have been discovered, and taken away by these artists, and particularly from out the ruins and antiquities of Rome, and also about Naples.

Now it may be demanded, whether all these hidden treasures be of the same nature and order? To which, it is answered in the negative, that they are not. For, according to what the persons were, unto whom they did originally belong, if they did ever belong to any, according to the manner and design of the concealment, and various other circumstances, and lastly, according to the secret laws

rules, and orders, of the divers inhabitants of the invisible worlds, to them any wise related so is the property and nature of these concealed treasures very much altered and circumstantiated.

QUERY II.

Whether there be any peculiar order of spirits that do preside over them, and what rank?

Some think they do enough when they cast all upon the devil that is of this kind. But let us do justice even to him; not ascribing to him more than he is rightly chargeable withal; or making him the refuge of our ignorance, as well as the butt of our ill nature. Yet, however, some cannot conceive or credit any intermediate orders and degrees of spirits, betwixt the blessed angels in the kingdom of light, and the adverse ones in that of darkness; others of an inquisitive and philosophical genius, both among the antients and moderns, do suppose that this would be to introduce a mighty chasm or breach into the creation of God, and therefore they do maintain there are many intermediate degrees betwixt these two, in the scale of the spiritual creation, and that there is no less variety in the invisible than in the visible system of nature.* Neither are they at all shocked herein by the objected silence of the Holy Scriptures; for they answer immediately, that by the things that are visible, those that are invisible are made clearly known. And therefore, say they, Moses had no need to describe the creation of the spiritual, and (to us) invisible world or worlds; for that, by having described that which is material and visible, we may thereby arrive to the discernment and knowledge of the other, which is in it shadowed forth; and they think that Moses speaks fully enough of this to any that are skilled in the oriental and symbolical way of writing.† They say, also, that David was not only a poet, but also a philosopher, or rather a theosophist, when he called upon all the creatures to praise the Lord. And indeed the ordinary interpretation of the 148th psalm, and some other places of Scripture, seems but flat and low, and very inconsiderable, if compared to that high and exalted sense which they would have given to the same with respect to the grand hallelujah of the whole creation.

Now they would give us to understand, that these middle ranks of spirits were all put into subjection under man, so long as he should remain in the Paradisaical state, that is, should be a true and loyal subject to God, his Creator, by virtue of the blessing pronounced upon him, Gen. i. 28. and afterwards prophetically renewed, Ps. 8th. wherefore they do suppose that not only the fowls of the air, the fishes of the sea, and the beasts of the earth were made subjects of man, in his original constitution (as he was the true *representative* of GOD, bearing his character and image) and were in all things obedient at his commands, as to their Prince and Lord; but *also* all the elementary spirits, or the natives, and spiritual *aborigines* of such or such class in the inferior or elementary worlds, whether they be of an aerial, aquatic, or terrestrial kind (according to the three grand divisions of these spirits there *typically* hinted at) were all made subservient to him from that word of blessing essentially spoken forth from the *central*

* See Dr. Cheyne's "Five Discourses on Regimen," &c. also Dr. Nicholas Robinson's "Christian Philosopher," vol. 2.

† See the Chevalier Ramsay's "Philosophical Principles," 2 vols. 4to.

fountain both of his and there being; though he be not after the same manner so to them as to him; whence say they, both angels and men, may not improperly be called the *offspring* of GOD, and the *sons* of GOD, but that neither of these expressions is at all appropriable or communicable to such inferior orders of spirits, who, by their birth, are put under the feet of Christ, and (consequently) of man also, before he was degenerated into a servile and *bestial form*, sinking into it from that imperial and divine one, wherein he was first constituted. And from this ministration, subserviency, and subjection of theirs to man, they may be called servants, or hired servants, as some that are learned in the Hebrew cabbalad—do think that they are called in the parable of the prodigal son. Now as the servant is not the heir, but the son, so likewise, these kind of spirits are not the heirs of GOD, neither can they be, being born under servitude; and as an hired servant receiveth his wages, so doth every one of these from their Supreme Master; and though they may not inherit with the son, yet may they possibly receive portions or gratuities, and be encouraged with suitable rewards, according to the fidelity and diligence of their service. These, say they, were to have been the *satellites* of the human race in their Paradisaical purity and power, and would thereby have been with them partakers of the heavenly favours and blessings which they enjoyed, as a good servant whom his master loveth is with him partaker according to his degree of the plenty which the master possesseth. But the fall of man (who was the master) was not only a tumbling down of himself into death and misery, but it has also subjected these subordinate classes of spirits (who were his servants) to the vanity and the bond which they now lie under, by constraint, and "not willingly." Whence there is hopes to them of a future deliverance from the bondage of the corruptability and impurity of the elements (wherein they reside) as man shall come again to be restored to his Paradisaic state and kingdom; wherefore, also, some do think that when the Apostle mentions the whole creation's groaning, and being in pains of child-birth for this *deliverance*, he might have, in the first place, an eye towards these ranks of intelligent creatures. And some relations there are that do seem highly to favour this interpretation.* Now as there is a very great variety, and even contrariety in the birds, the fishes, and the beasts, which we behold at this day, the which were yet created by God in a most beautiful and perfect harmony, so the like may be supposed concerning those invisible elementary inhabitants, that there is at present not only a great variety, but even a contrariety too among them. And though we are not able to behold them with our *outward* eyes, we may be allowed to judge concerning them, from that which is visible and sensible to us, when we shall consider all the orders of creatures that have terrestrial bodies. Some of which may seem to have partaken with man very little in the curse, others more, and some so much, as it may well be doubted, whether any particle of the divine blessing remain in them, and whether they be not rather generated wholly from the curse. In like manner some of these elementary *spirits* may have suffered very little in comparison of what others have done by the fall of mankind, whereas others may have fallen under an exceeding heavy weight by the entering of the curse hereby into nature. So that, being *naturally* the subjects of man, they stand with him in the corruption, discord, and wrath of the

* Particularly in the singular work of Count de Gabais, from which Pope acquired the machinery for his "Rape of the Lock."

elements. And they must stand so, as long as the *elementary strife* shall remain, or until it come to be swallowed up into the holy heavenly quintessence, or *divine element*, the undefiled womb of the morning, the fire-water of life, which the Eastern Magi have named their HASSHAMMAIM.*

But if there be indeed such middle ranks of spirits, that do remain with man until the day of judgment in the contention of the elements and astral effluviums, it may be queried in what rank of these do you place those spirits which are reported to guard the hidden treasures of the earth, whether in the mountains or in other places? To this it may be answered, that none of them are of the first or second, but all of them of the third grand division, and though amongst these there may be those of various kinds or tribes, yet that all are of a terrestrial generation.

Hereupon it may be further demanded, if there be such a peculiar order of spirits that do preside over the treasures of the earth, that of these there be various degrees, (some whereof are much better than others) whether upon supposition of the possibility, it may be lawful for man, while clothed with this gross and terrestrial body, bearing the marks of the fall, to maintain any kind of intercourse, society, or conversation, with all or any of these degrees? Some have earnestly endeavoured to converse with any of them indifferently, without examining first of what degree or station they might be. Others, not so easily satisfied, have yet consented to a correspondence with some of them who have appeared to be of the best sort. But whatever the practice of any may have been, either for a good or an evil end, we cannot but think such a correspondence, *of what nature soever it be, and after what methods soever it may be carried on, to be extremely dangerous;* for man being *naturally* their superior, and they *his subjects*, until man shall regain again his *natural* superiority over them, the danger may be exceeding great of passing away the right of nature, his true birth-right, and so of making *himself subject to them*, whose master he ought to be, and will be; if he be not kept down by a magnetical or magical force in some or other region below Paradise. Hence the rise of idolatry in the ancient heathens, who were much better learned in great part of the *intellectual system* of the world than the moderns are, under what denomination soever they may pass, or be called by. Hence the Egyptians, from whom *Polytheism* was derived to *other nations*, when, in their temples, they worshipped towards the image of a calf or of an onion that was made out of this or that metal, were not so stupid as to imagine that there was any deity either in a calf or in an onion; but through these images they had respect to some spirit, or perhaps order of spirits, that was figured or shadowed forth in visible and corporeal nature by one or the other of these; and that, in their sacred worship, was presented unto them in such or such a metal as might most aptly express such or such a planetary influence, according to that *astrological* and *talismanical* knowledge in which they were most eminent.†

* See Law's "Spirit of Love," part 1.

† See Gafferel's "Unheard-of Curiosities," but particularly the letter written by the Rev. Mr. Bedford to a Bishop of Gloucester, respecting a great mathematician who had communion with the spirits of the earth. This letter Mr. Sibly has introduced into the 4th part of his "Occult Philosophy," and it was previously published in Beaumont's "History of Spirits," &c. a work of considerable merit.

QUERY III.

What can be the end of keeping such treasures, and what must be their design in revealing them to any?

Ans. According to the nature of the treasure kept, and of the spirits or demons that keep them, so must be the end of their concealment. And whereas these terrestrial demons can hardly be supposed to conceal them solely (if at all) for themselves, it has hence been concluded, by most, that they do it for man; for being in their *essence* somewhat allied to him (as has been declared) they desire that he should be caught into their principle; hoping hereby more to complete their essence, feed their life, and satisfy their nature, if they can but anywise make themselves masters of him, whose subjects originally they were. But as these are subordinate spirits, which are under the government of higher orders, so according to these, rather than the former, is the end to be sought for; and as this is extremely difficult to know, so likewise is the uncertainty of the end. For the invisible kingdom have their politics in like manner as the kingdoms of this visible earth, and they have doubtless as various designs to carry on, and may make use too of as different measures to compass them. However, there may be one grand end or design (under which many subordinate ones will be contained) common to the princes and subjects of this or that empire in nature whatever, whether good, bad, or mixed. And forasmuch as there is great reason to be afraid, that the *apostate* principalities and powers of the angelic world have here very far extended their usurpation, there may be a great design of them laid, which may not break forth till toward the latter end of this world.* Well, but what can they mean in offering to reveal these treasures to some particular persons? *Ans.* If the end and manner of their concealment, the laws, or pacts, respecting the same, and the qualifications of those persons to whom these offers are made were perfectly known, then might we be able distinctly to resolve this query. But till this be, it is enough to be satisfied in general, that all such kind of offers are dangerous to the utmost to accept, or so much as listen to, without there could be such an impregnable armour obtained, as it were impossible for any evil (or mixed) spirit to penetrate. And further, it may not unreasonably be presumed, from the most deplorable history of our countryman, Dr. Dee, as also from some other relations of good credit, that *certain subtle Luciferian spirits have been carrying on, for above this hundred years past, some great intrigue, in order to grand alterations in the outward governments of the world, for the establishing somewhat that may run diametrically counter to the spiritual Kingdom of Christ, which they, foreseeing, do, and will continue, by all methods, to war against.*†

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* See Dr. John Pordage's Account of the Principalities of Hell, &c. in Beaumont's "History of Spirits."

† It will be discovered by this, that the spirits that inspired the late Joannah Southcote were of the *lowest* order of these elementary spirits, and those that taught Baron Swedenborge, of the *highest* order, both, however, under the direction of Lucifer, to mislead two orders of men, of very different signatures, thus mightily warring against the *true* spiritual kingdom of Christ, by spreading in many directions (gross and refined) false doctrine; and these infatuated spi-

But we know that Michael, the Prince of Israel, shall stand up to fight for the children of his people in the latter day. When the various centres and principles are unlocked, spirits of all kinds do go forth, *some to teach, others to deceive man;* some to minister to him, others to domineer over him; some for this end, and others for that, according to the great diversity of their nature, degree, or office. Wherefore it highly behoves all men to be exceeding careful in an affair of this nature; since the soul of man is so framed, that all are capable of being acted upon by them, visibly or invisibly, sleeping or waking, in one form or another. And if the *true spirit shall reveal itself towards the latter end of this world in a more than ordinary manner* (as many do believe,) *it may well be expected, that there will be sent out at the same time, from opposite and intermediate kingdoms, both wicked and lying, as also vain and trifling spirits,** of various ranks, orders, and offices; and that, as the *true spiritual* christianity shall begin more and more to exert itself, as in the most primitive and apostolical churches, so there may, on the other side, *start up along with it*, many impostures or delusions, whereby even well-meaning persons shall be captivated;† whence we ought to be very sober, and to examine into the grounds of all such appearances (if real) and constantly to hold fast to the true spirit of revelation *and of prophecy*, and by which alone the hidden treasures of the deity, and of the invisible worlds, are *manifested to the humble* and prudent of heart.

A perilous day draws nigh, *and is even now*, wherein the false prophet and his emissaries *shall exceedingly prevail!* And as it was in the days of the Apostles, some may live to see sundry Antichrists setting up themselves, and calling themselves "the mighty power of God," upon whom the God of this world will not be wanting to bestow those riches and honours which he claims as his own. However, the bank of wisdom, no evil or unclean spirit shall be able to draw near to‡.

QUERY IV.

Whether this gentleman could have safely refused to attend the spirit, and what method he should have taken to have secured himself?

Ans. If his mind were already captivated with a strong imagination after such hidden treasures, it was then altogether impossible (though we should suppose him at the same time to have the perfect use of his senses) to refuse such an attendance as this demon did demand, at least without the imminent peril of life itself. But if his mind *were not before* thus captivated, it doth not appear but that he must have been at his perfect liberty either to obey or disobey this troublesome spirit. For though the exercise of will seems to be absolutely bound up in sleep, yet every one can more or less testify, that this is not perpetually so,

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rits will now effect more than ever, on account of the near approach of that period when such wonders will be manifested in all nations, as were never before witnessed.

* To wit the followers of Joannah Southcote.

† As was most deplorably exemplified in that late excellent engraver, Mr. Wm. Sharp.

‡ A work has been recently published that will throw immense light on this interesting subject, entitled, "The Judgments of God on the Apostatized Gentile Church," &c. It is a reprint of a book written originally by a friend of Dr. Lee.

but that they can perceive sometimes a liberty of following the free inclination of their wills, just as if they were awake. And it is the judgment of some philosophical and experienced heads, that could the imagination of man, (wherein the original evil and curse doth properly reside) come to be thoroughly defecated and cleansed, *all the scenes that pass before him in sleep would be real and substantial* and all his actions relating to them would be free and voluntary. But the apostacy and degeneration of the imaging part of the soul is so deep, that this is not to be expected of any, without a perfect renovation of the *lapsed* adamical nature. Wherefore, since this is so, and that the renovation and restitution of human imagination to its original seat, and subordination to the mind and wisdom of God is so great and difficult a work, it will deserve to be inquired what method he should have taken under the present imperfections of his nature, to have secured himself against the impertinencies and importunities of this terrestrial spirit? And the answer to this is very plain, that every one ought to free themselves from all covetousness *and the love of this world*, if they would expect to be secure from the machinations of all these orders of spirits, whether infernal or terrestrial, whether aerial, or else the inhabitants of the fountains of waters, who can take up various forms to act in, and are no less (if not more) dangerous when they transact their plots after an invisible manner, than when they do it after a visible manner. This is an effectual remedy against the insults and surprises of any spirit of this rank. And another remedy that is like to it, and not to be disjoined from it, is earnest and real prayer for the divine protection against all the illusions of darkness, with frequent aspirations, (after the custom of holy David) that so hereby there may be such an habitual delivery of spirit, soul, and body, into the hands of the Almighty, that it will be impossible for any other seizure to be made, either secret or open.

QUERY V.

Whether it is possible that there may be real apparitions and transactions both good and bad in sleep?

This is already answered in the *affirmative*. And not only this single instance, but many others do confirm the same, but especially the apparition of an angel to St. Joseph in a dream, warning him to fly from the intended persecutions of Herod, and the apparition of another angel to the magi, in like manner warning them which way they were to travel. Now here it ought well to be observed, that it is quite a different thing to *dream* that I see an angel, and to see an angel *in* a dream as this righteous man did: the former is phantastic, the latter is real. Here also a distinction is to be made betwixt substantial and symbolical apparitions, which last are, in some degree, real, but not so properly as the first. Of this kind were the dreams of the patriarch Joseph and of Daniel, and of several others mentioned in Holy Scriptures; whence the interpretation of these dreams was anciently a *divine science*, that was not bestowed upon any but such as were highly favoured and beloved of God. But as soon as man would go to make an art of it, it was presently defiled with a thousand superstitions, follies, and impertinences. Thus came in the Chaldean oneirocritics, which the Greeks afterwards mended according to their manner, *as the superstition of the vulgar in latter ages amongst us hath done since*, partly from their custom, and partly from strained allusions. Now it is certain, that these symbolical dreams are transacted in the soul by the ministration of angels (of one kind at

least or other) and where the imaginative faculty is purified from drossy and earthly matter, there is an entrance opened for good angels to administer, and to step in at certain seasons for assistance and succour, many undoubted instances whereof are not wanting in history, but amongst which I know none to be more remarkable than that which is related concerning the deliverance of a certain congregation of Protestant Christians, in the reign of Mary I. Queen of England, by the timely securing of the catalogue of its members, which must otherwise have been seized, and would have involved them all in the peril of their lives; and it is not at all to be doubted but that if men did live generally better lives and more depend upon the providence and leadings of God, such sort of admonitions might be more frequent than they are. Though there be also some natural signatures, with which some are marked, *whereby they are rendered more apt for, and susceptible of, such impressions* than others are, or can be.

As for the other sort of dreams (if they can properly be called so) *which are so very real and substantial* as to be transacted after the manner that in this narrative is recorded; they are much more rare than the former. But yet these real apparitions in sleep *are not so very rare as they may be thought*, which is because they are sometimes not heeded, or believed to be so. But were men possessed with a right notion of the manner of the soul's working during the sleep of the body, *many secret and hidden things might possibly come to be revealed to them by the apparitions of spirits* or demons connatural to them, and also of the *souls of their departed friends or relations;* for the state of the soul doth then most nearly approach to that which she finds after her solution from this elementary body, and is therefore most capable of a true and real intercourse with spirits and souls of *her own rank*, if she be fitly instructed for it, and be also rightly qualified and prepared *according to the instructions given*, especially if she have a strong magical signature, or a violent magnetic drawing of her will, which *to some is peculiar*, and is exceedingly dangerous, *until it be regulated*, for that it associates itself more easily with the inhabitants of the dark and middle worlds, which it also not seldom mistakes for the holy inhabitants of the light angelical world.* But such a soul, *when it is brought into true order* and harmony by an *entire submission* to the divine will, is a vessel fitted for all the divine influences, and is itself such a wonder in the mystery of God, as requires the pen of an angel to describe.†

QUERY VI.

Whether the obedience to the spirit was voluntary or involuntary, and how far the liberty of the will may be supposed to be constrained or let loose in this night action!

This is already answered in the solution of the fourth query, for thence it appears that this obedience was partly voluntary and partly involuntary, and that the liberty of the will is not so constrained, or bound up even in sleep, as to endamage any one that has not *first by a previous consent*, some way or other, surrendered itself; upon which many reflections *might* be made relating to diabolical suggestions and temptations in dreams.‡

* Whosoever will be at the pains of reading the life and leadings of Joannah Southcote or Baron Swedenborge, will see how strikingly this applies to both of those well-intentioned, though highly-deluded persons.

† See the last Discourse in Bromley's "Way to the Sabbath of Rest," and particularly Tryon's "Mystery of Dreams and Visions Unfolded."

‡ It is to be regretted that the answers to the other six queries were never published.

AWFUL APPARITION TO LORD LYTTLETON.

"The subject of this narrative was the son of George Lord Lyttleton, and was alike distinguished for the raciness of his wit and the profligacy of his manners. The latter trait of his character has induced many persons to suppose the apparition which he asserted he had seen, to have been the effect of a conscience quickened with remorse for innumerable vices and misgivings. The probability of the narrative has, consequently, been much questioned; but in our own acquaintance we chance to know two gentlemen, one of whom was at Pitt Place, the seat of Lord Lyttleton, and the other in the immediate neighbourhood at the time of his lordship's death, and who bear ample testimony to the veracity of the whole affair.

The several narratives correspond in material points; and we shall now proceed to relate the most circumstantial particulars written by a gentleman who was on a visit to his lordship:—

"I was at Pitt Place, Epsom, when Lord Lyttleton died; Lord Fortescue, Lady Flood, and the two Miss Amphlets, were also present. Lord Lyttleton had not long been returned from Ireland, and frequently had been seized with suffocating fits; he was attacked several times by them in the course of the preceding month, while he was at his house in Hill Street, Berkeley Square. It happened that he dreamt, three days before his death, that he saw a fluttering bird; and afterwards that a woman appeared to him in white apparel, and said to him, 'Prepare to die, you will not exist three days.'* His lordship was much alarmed, and called to a servant

* According to the narrative of a relative of Lady Lyttleton, the following is the version of the circumstances as related by Lord Lyttleton:—

Two nights before, on his retiring to his bed, after his servant was dismissed and his light extinguished, he had heard a noise resembling the fluttering of a dove at his chamber window. This attracted his attention to the spot; when, looking in the direction of the sound, he saw the figure of an unhappy female, whom he had seduced and deserted, and who, when deserted, had put a violent end to her own existence, standing in the aperture of the window from which the fluttering sound had proceeded. The form approached the foot of the bed:—the room was preternaturally light; the objects of the chamber were distinctly

Awful Appearance of a Spirit to Lord Lyttelton.

"The form approached the bed:— the room was preternaturally light. the objects of the Chamber were distinctly visible,— raising her hand & pointing to a Dial which stood on the mantel-piece of the Chimney, the figure with a severe solemnity of voice & manner, announced to the appalled & conscience stricken Man, that at that very hour, on the third day after the visitation, his Life and Sins would be concluded."

Vide Circle 9. Sec 1

London, William Charlton Wright, 65 Pater Noster Row.

from a closet adjoining, who found him much agitated, and in a profuse perspiration: the circumstance had a considerable effect all the next day on his lordship's spirits. On the third day, while his lordship was at breakfast with the above personages, he said, 'If I live over to-night, I shall have jockied the ghost, for this is the third day.' The whole party presently set off for Pitt Place, where they had not long arrived, before his lordship was visited by one of his accustomed fits: after a short interval, he recovered. He dined at five o'clock that day, and went to bed at eleven, when his servant was about to give him rhubarb and mint-water; but his lordship, perceiving him stir it with a tooth-pick, called him a slovenly dog, and bid him go and fetch a tea spoon; but, on the man's return, he found his master in a fit, and the pillow being placed high, his chin bore hard upon his neck, when the servant, instead of relieving his lordship, on the instant, from his perilous situation, ran, in his fright, and called out for help, but on his return he found his lordship dead.

"In explanation of this strange tale, it is said, that Lord Lyttleton acknowledged, previously to his death, that the woman he had seen in his dream was the 'mother' of the two Miss Amphletts, mentioned above, whom, together with a third sister, then in Ireland, his lordship had seduced, and prevailed on to leave their parent, who resided near his country residence in Shropshire. It is further stated, that Mrs. Amphlett died of grief, through the desertion of her children, at the precise time when the female vision appeared to his lordship; and that, about the period of his own dissolution, a personage answering his description visited the bed-side of the late

visible; raising her hand, and pointing to a dial which stood on the mantel-piece of the chimney, the figure, with a severe solemnity of voice and manner, announced to the appalled and conscience-stricken man, that, at that very hour on the third day after the visitation, his life and his sins would be concluded, and nothing but their punishment remain, if he availed himself not of the warning to repentance which he had received. The eye of Lord Lyttleton glanced upon the dial; the hand was on the stroke of twelve:—again the apartment was involved in total darkness:—the warning spirit disappeared, and bore away at her departure all the lightness of heart and buoyancy of spirit, ready flow of wit, and vivacity of manner, which had formerly been the pride and ornament of the unhappy being to whom she had delivered her tremendous summons.

Miles Peter Andrews, Esq., (who had been the friend and companion of Lord Lyttleton in his revels), and suddenly throwing open the curtains, desired Mr. Andrews to come to him. The latter, not knowing that his lordship had returned from Ireland, suddenly got up, when the phantom disappeared! Mr. Andrews frequently declared, that the alarm caused him to have a short fit of illness; and, in his subsequent visits to Pitt Place, no solicitations could ever prevail on him to take a bed there; but he would invariably return, however late, to the Spread Eagle Inn, at Epsom, for the night.

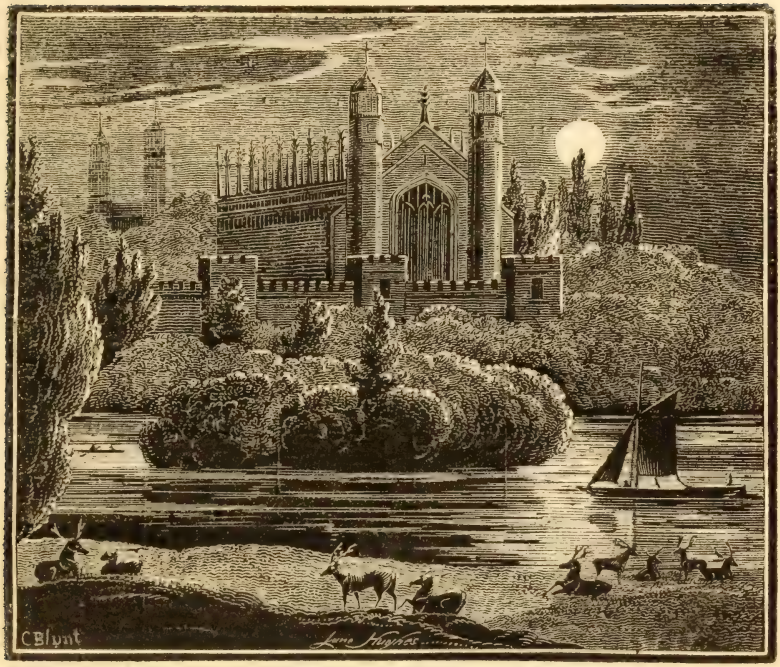
"Sir Nathaniel Wraxall, in his Memoirs, has the following passage:—

'Dining at Pitt Place, about four years after the death of Lord Lyttleton, in the year 1783, I had the curiosity to visit the bedchamber, where the casement window, at which Lord Lyttleton asserted the dove appeared to flutter, was pointed out to me; and, at his stepmother's, the dowager Lady Lyttleton's, in Portugal Street, Grosvenor Square.—I have frequently seen a painting, which she herself executed, in 1780, expressly to commemorate the event: it hung in a conspicuous part of her drawing-room. There the dove appears at the window, while a female figure, habited in white, stands at the foot of the bed, announcing to Lord Lyttleton his dissolution. Every part of the picture was faithfully designed, after the description given to her by the valet de chambre who attended him, to whom his master related all the circumstances.

An engraving, copied from this picture, has been published, and is still frequently to be met with in the collections of printsellers.'

SIGNS BEFORE DEATH.

ILLUSTRATION, No. LXXXVII.



CIRCLE THE TENTH.

MERCURIANA;

OR,

Astrological and Scientific Fragments.

SECTION I.

AN EXTRACT FROM

PARTRIDGE'S "DEFECTIO GENITURARUM,"

Proving the Superiority of the Calculations made by the Zodiacal Planisphere over the Old System of Arithmetical Calculations.

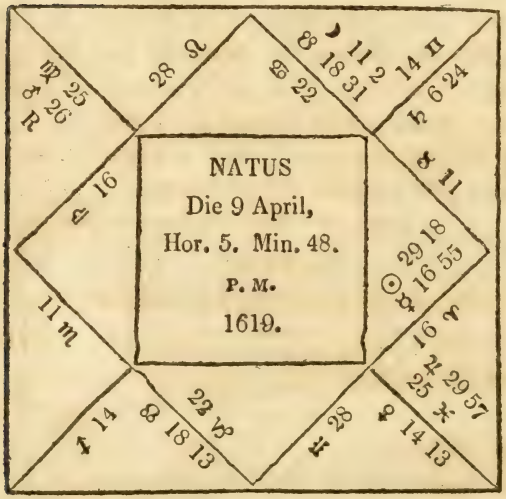
The Nativity of Mr. Vincent Wing,

THE ONCE CELEBRATED ASTRONOMER, AND FOUNDER OF "WING'S ALMANACKS,"

WITH SCIENTIFIC REMARKS THEREON,

BY RAPHAEL.

ILLUSTRATION, No. LXXXVIII.



Latit.	*Planet*	
♄ 1	51	S.
♃ 0	57	S.
♂ 2	46	N.
♀ 0	20	N.
☿ 1	23	S.
☽ 0	46	N.

"Perhaps in some men's opinions it may be disputed who is giver of life in this nativity, because both luminaries are in *aphetical* places, *and in their own dignities;* but I think there is no ground for any doubt of that nature, if a man rightly understands the text, and will be guided by it. Let him remember, *Interdiu Sol anteferendus est*, and by that rule the *sun* is here *hyleg*, without dispute. I am not punctually certain when he died, but as I think it was in the end of the summer, in the year 1668, or 1669, at the age of 49 or 50. Nor do I know what disease he died of, but do believe it was a lingering sort of a disorder, attended with a hectical habit of body, and a consumption, *because* MARS, *who is* FIRST *in the train of death, is in opposition to Jupiter, and also Jupiter's square in mundo falls in with them, but cannot save, and therefore specificates the dis-*

ease, which I do think is some disorder of the lungs. See the directions."

	Arc.		Yr.	Mth.	
☉ ad □ ♂ in mund. d. d.....	46	24	47	6	1666
☉ ad ♂ ♄ in zod sine lat.....	47	51	48	11	1668
☉ ad aldebaran sine lat.	48	34	49	8	1669
☉ ad □ ♄ motu converso.....	49	44	50	10	
☉ ad ♂ ♄ in zodiaco. c. l.	50	23			
☉ ad □ ♅ in mundo. d. d.	50	51			

" This is that train of directions that I do assign for his death, and this done without altering the figure he gave a minute, and besides, I keep to my *hyleg*. *If any skilful man* is of another opinion, I should be glad to see his doctrine published."

Afterwards Mr. Partridge says, " *He died September 20th*, 1668, *of an hoarseness, with a catarrh and consumption.*"

Partridge's Defectio Geniturarum, page 322.

REMARKS ON THE ABOVE JUDGMENT.

As Mr. Partridge has long ceased to exist, what I shall hereafter remark cannot be construed either as envious or contentious, I merely make the following observations for the purpose of showing that this most justly celebrated of all astrologers was in an error through the incorrectness of his tables, and probably for want of using that important invention of the present times, " THE ZODIACAL PLANISPHERE."

With respect to his judgment thereon, and his choice of *hyleg*, I shall add nothing, they being consonant with the purest principles of art, but will merely observe that *Mars** was in almost exact *mundane* sextile to the *midheaven*, which denoted scientific acuteness and scientific honours. This *Partridge* seems to have overlooked.

The system which Partridge pursued in computing his *arcs* of direction, we are assured was correct, as he has amply developed in

* It is singular that this is the exact position of *Mars* in the nativity of Merlinus Anglicus, Jun. See page 435.

various parts of his inimitable volumes, but his *tables* must have been decidedly erroneous, for, when calculated either by trigonometry, or by the *zodiacal* PLANISPHERE, *the following is the train of directions:*—

	Arc.		Yr.	Mth.	
*☉ ad Aldebaran cum lat.	45	35	46	3	
☉ ad □ ♂ mundo. d. d.	46	55	47	7	
☉ ad ♂ ♄ in the zod. cum lat.....	47	50	48	7	FATAL
☉ ad ♂ ♄ in zodiaco, sine lat.	49	40	50	5	
*☉ ad Aldebaran sine lat.	51	20	52	1	
☉ ad □ ♄ mundo converse.....	55	30	56	4	

There is a *wide* difference between the train of directions here given, and those said by the former author to be in force, and any one who possess a *planisphere*, or who is acquainted with the *placidian* method of directions, (which Partridge followed) will be enabled to *prove* that *I am* correct in *my* calculations. The directions which are thus marked *, I cannot allow to have any force in nativities, nor indeed any *directions* at all to the *fixed stars;* for, as far as my experience leads me, they have no effect in a geniture. It is indeed very strange, that at the period which Partridge points out death to have occurred, he gives the *fatal arc* to be *the ☉ directed to aldebaran in the zodiac!* Now in the computation I have given, it will be seen that THE SUN CAME TO A CONJUNCTION OF SATURN, BOTH IN THE ZODIAC AND IN THE WORLD, *two* very strong and powerful directions, and which, *considering the part of the zodiac where it fell,* in conjunction with Aldebaran, and free from the rays of the fortunes, most certainly destroyed life*; and thus far does the *modern* system, *by the use of the planisphere*, exceed even the computations of the learned and laborious *Partridge*, the greatest of our English astrologers.

R. C. S.

* Although I deny the influence of the fixed *stars* as *promittors*, yet I allow them ample efficacy in the zodiacal sphere of their irradiations.

CIRCLE X.—SECT. II.

Hints to Astrologers;

BY THE MERCURII.

1. The Hyleg.

THERE has been much controversy upon the subject of the *hyleg*, or giver of life. Some have attributed it to the *luminaries* alone, some to the *horoscope*, and the author of the Astrological Dictionary thinks the *moon* is always hyleg.

The subject has occasioned us much studious inquiry, and it appears that the *moon* has really no *aphetical* influence *out* of the *hylegiacal* places assigned by Ptolemy; (namely, the 1st, 7th, 9th, 10th, and half of the 11th house.) But in the course of this inquiry we have been led almost to believe that the *sun* in the first half of the 9th house, *i. e.* from the cusp of the *ninth* to midway beyond the cusp, is not the *true* hyleg. The editor has one instance in particular of *a gentleman born May 2nd*, 1781, 2 *h. p.m. lat* 51$_0$ 32′, in whose geniture the *sun* was in the 9th house, and, according to Ptolemy, the true *hyleg;* but the *sun* came to the ☌ of ♄ both in *zodiac* and *mundo*, in the 42d year (Naybod's measure) and the native *was not in the least affected in his health, neither for two years before or after*, although he had losses in business.—Query, what cause could be assigned for this—And why should not the directions have produced illness?

2. Directions of the Seven Planets.

Partridge, in his "Defectio Geniturarum," directs the lords of the ascendant, Mercury and Venus, to promittors, as well as the luminaries. The truth of this system could be soon proved by experience, were every student to *direct* the planets in his own nativity. If

certain planets, such as *Mercury* for instance, rule the intellectual faculties, and other, as *Venus*, are general significators of pleasure, it would be difficult to prove why they should not be allowed to point out the periods of events which they partly signify.

3. Measures of Time in Directions.

The measure of *Valentine Naybod* is now generally esteemed the most correct as to the computation of astronomical arcs. Some artists still use the placidian measure. We are perfectly convinced that the *former* measure is the true one. Let the student, however, bring up the different directions in a nativity, both ways, compare them with each, and he will soon see which is correct. This is the only way to prove it, and can easily be done.

4. Transits.

In TRANSITS the greatest effect will be produced, when the planets turn *retrograde*, for experience proves their force at this period to be much stronger than when *direct*. For instance, *Mercury* is very powerful when *retrograde*, and never fails to give extraordinary abilities. *Saturn retrograde* is strong to *evil; Jupiter* more powerful to good, in every horoscope.

5. Primary Lunar Directions.

It is found by experience that the *zodiacal directions* which the *moon* forms, are efficacious two ways, namely, in the zodiac *with* and *without* latitude. But sometimes it so happens, that the parallel of declination, when she has great latitude in the *tropical signs*, will cause an evil or a good direction to have little effect. This should always be considered.

6. Rectification of a Nativity.

Experience proves that neither the *trutine of Hermes*, the *animodar of Ptolemy*, nor any other method (for we have tried them

all), except accidents that have occurred, can be made use of for *rectifying* a nativity. And of *these*, the *angles* alone can be used, so that it is a very difficult matter to rightly correct the estimate time of a nativity, and yet, without it, little can be done.

7. The New Planets.

Ceres, Pallas, Juno, and *Vesta,* have very small power in directions, so that *their* discovery does not invalidate the old system. But *Herschel* is very powerful and efficacious, chiefly to evil. Yet sometimes his *trines* are *good,* especially for public notice.

CIRCLE X.—SECT. III.

Positions of the Planets at the great Fire in Titchfield Street.

June 21*st,* 1825, *the Planets were thus posited:*

☉ 29 ♊ 43 | ☽ 3 ♏ 37 | ♄ 13 ♊ 48 | ♃ 12 ♌ 33 | ♂ 22 ♊ 55
♀ 22 ♉ 25 | ☿ 10 ♊ 22 | ♅ 18 ♒ 50

THERE can scarcely be a greater proof of astrology than the agreement between the planetary causes and the disastrous effect produced therefrom, as exemplified in the rules laid down at page 165, and 176. But it must be remembered, that at the time ♄ was in sextile to ♃. Hence the ample remuneration the sufferers received from the generous subscription set on foot for their behalf.

The Square of Mercury and Saturn.

As a proof of *mundane Astrology,* and the influence of the planets in general, over sublunary affairs, we need only mention the remarkable and atrocious events which have occupied the public attention, since the 16th of August, 1825. *Mercury,* it will be remembered, rules all kinds of public reports, and *Saturn* is the author of all that is base and vile. Hence the real cause of the shameful exposures relative to certain individuals, the irritableness of certain magistrates, and last, not least, the scarceness of money at the

emporiums of commerce, the stock exchange, &c. &c. *Mercury* turns retrograde, September 2nd, and about the 17th September again comes to a *quartile* of the same planet. This will, no doubt, produce evil events, and *the month of September, 1825, will be noted for evil, mischance, and loss of money amongst speculators, the death of some eminent person in the arts or sciences may be expected, and finally, all who adventure their cash, at this period, will repent it. Many scandalous, scurrilous, and odious reports will be in circulation, and it will be well if the mischief stops here.—August*, 1825.

The year 1826, presents to *astrologers*, a singular phenomenon: *the planet Mars is retrograde for nearly four months, and continues in the sign Scorpio, from the middle of January to the end of August!*

The Philosopher's Stone.

"It may not be generally known, that there are, at this present day, at least one hundred persons in the city of London, who are spending their time and property in pursuit of the *philosopher's stone*. We have heard the names of several men of literature and science who are devoting themselves to this extraordinary labyrinth, they should go to study in the Bodleian at Oxford, where there are 5000 works on *alchemy*."—*Sunday Times, Aug.* 14, 1825.

It is needless to remark, how much the study of *astrology* would lead to understand these mystical authors, who were all astrologers. —Ed.

CIRCLE X.—SECT. IV.

CURIOUS EXPERIMENTS.

A Comb to cure the Headache.*

If the pain be on the *right* side of the head, make a comb out of the *right* horn of a ram, and if the head be combed therewith it will take away the pain.

But if the pain be on the *left* side of the head, then make a comb out of the *left* horn of a ram, and if the head be combed therewith it will stop the pain.

* Vide Lupton's "Thousand Notable Things."

To make a Tree bear Fruit.

"The seeds of roses, with mustard-seed, and the foot of a weasel, tied together in something, and hung among the boughs or branches of a tree which bears but little fruit, will remedy the defect, and render the tree amazingly fruitful."

To hinder from the Bite of a Mad Dog.

"The tooth of a mad dog, which has bitten any human person, tied in leather, and then hanged at the shoulder, doth preserve and keep the wearer from being bitten of any mad dog, so long as he wears it."

CIRCLE X.—SECT. V.

A FEW QUERIES TO SCEPTICS,

BY THE MERCURII.

After the able manner in which the science of the stars has been developed in the foregoing parts of this volume, and the luminous convincing examples which certainly must astonish the most sceptical, it is to be presumed, that in future, no sage lexicographer, or encyclopediast, will attempt to re-echo the cry of astrology being a *vain* art (as formerly has been the case), but will proceed, first of all, to give an illustration of its fundamental *principles;* by which means the public will soon be enabled to judge of its verity as well as by our writings. If, however, this is *not* attended to, and some author, wise in his own conceit, should take up the cudgels against our system, we would be obliged by his first answering the following queries:—

1. Could the *delusion* of astrology, as it is termed, have lasted as long as it has (for, according to Josephus the historian, and other old authors, it is older than the bible,) had not there been some truth therein?—And if so should not this truth be sought after?

2. Have any of its adversaries cast their *own* nativities, by the genuine rules of art, and have they *proved* the art fallacious?—Or do they, like old women in general, judge from mere hearsay?—If so, are they to be credited by *thinking* persons?

3. *Can any one explode a science without first learning it?*

4. Were not the first *lawgivers*, the first *poets*, the first *priests*, and the first *philosophers*—ASTROLOGERS?

5. If the astrologer measures by *mathematical* principles, the various arcs of direction, in a nativity, and can prove his *problems* correct, according to *astronomical* science, is not this at any rate a proof that *astrology is a branch of the mathematics.*—And, leaving his prognostications out of the question, is he not entitled to praise, for his merit as an *astronomer?*

6. If *phrenology* be a useful science, as it is undoubtedly a curious one, why should not *astrology* be still *more* useful? for the one fortells what *is*, the other what is to *come!* And why should the *law* allow persons to practise *phrenology publicly*, and not astrology? the answer will probably be, because of imposition.—But, it must be recollected, *truth will always be sought after, and any astrologer found deficient in his art would soon be deserted.*

7. And lastly, if the rules laid down in this volume for calculating, fires, disasters, and public calamities, have been verified for upwards of a century, which, *any one* who consults an *ephemeris* and a *chronology* may prove, and if this *can be proved, is not this an argument that astrology is at least an amusing science, and that the chances are greatly in its favour?*

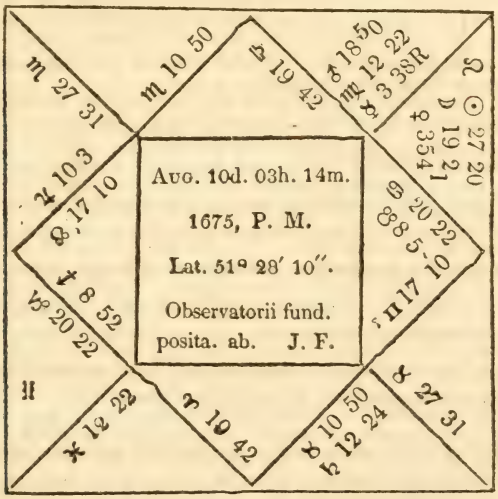
CIRCLE X.—SECT. VI.

SINGULAR PROOFS THAT FLAMSTEAD WAS AN ASTROLOGER.

"On the 10th of August, 1675, the foundation stone of the Royal Observatory, for watching and noting the motions of the celestial bodies, was laid on the hill where it now stands, in Greenwich Park. The edifice was erected by order of King Charles II., at the instance of Sir Jonas Moor, under the direction of Sir Christopher Wren; and it is worthy of record here, that the celebrated Flamstead constructed a "Scheme of the Heavens," at the very minute when the

foundation stone was laid. It has never appeared in any work, and as the public are wholly unacquainted with its existence, it is subjoined exactly as Flamstead drew it with his own hand.

ILLUSTRATION, No. XC.



"Few men rightly temper with the stars."—SHAKSPEARE.

"Flamstead was the first astronomer-royal, and from him the Observatory at Greenwich derives its popular name, 'Flamstead-house.' His '*Scheme of the Heavens*,' may be found there in a folio vellum-bound manuscript on the second page. Opposite to it, also drawn by himself, with great exactness, and signed by his own name within it, is a ground plan of the Observatory. On the following, being the fourth page, is a list of 'angles, betwixt eminent places observed with the sextant in the months of February and March, 1679, 80.' The remainder of the book consists of about one hundred and seventy pages of 'Observations,' also in Flamstead's hand-writing. Whatever *astrological* judgment he may have exercised upon the positions of the stars in his *horoscope*, he has not left his opinion in writing; *but the circumstance of his having been at some pains to ascertain and set them down among his other 'Observations,' may be taken as presumptive that this great astronomer practised* ASTROLOGY." —HONE'S EVERY DAY BOOK.

AN EXTRAORDINARY MAGICAL NARRATIVE.

The following tale we have extracted from an excellent publication, called "*Legends of Terror.*" It is from the pen of Captain L. Forster, a French officer, during the sway of Napoleon.

"It was in the year 1811, during the march from Hamburgh to Stralsund, that we were one evening quartered at an ancient castle, and the conversation turned upon hunting and shooting, which at last led to a discussion of the *secret arts* of gamekeepers, and at length to the following narrative, with which, on account of 'its horrible singularity' I was particularly struck.

"'Ulrick, the servant of Lieutenant B. who was born in the Duchy of Gotha, and had associated much with gamekeepers, began as follows:—'Yes, captain, you may think as you please about it, but gamekeepers are up to things that are really astonishing. With a Mr. C. head forester at Fr—th, there lived an old gamekeeper, who had to all appearance an ordinary gun, with which he never used anything but ball, whether he was firing at hares, birds, or any other sort of game, and *he was never known to miss, even at distances exceeding by twice or thrice the usual range of such a piece*; but this was not done fairly, for it is certain Old Nick had a hand in it.' We laughed; 'Laugh as you please,' said Ulrick, 'still it is positively true. You shall hear. One evening we were sitting together; the old man I am speaking of, several young keepers, and Charles, the son of the forester. We were talking of the old man's gun, on which he observed, that what we had hitherto seen was nothing to what he *could* do; adding, that he would immediately fire out of the window, if we would first decide in what part of the country he should shoot a piece of game, and what kind of game it should be. This appeared incredible, but we mentioned a spot in the forest, *about a mile from the house*, and desired him to shoot a fox *there*. He *fired out of the window, and we repaired to the spot specified, and there, sure enough, we found a fox that had just been shot.* The forester's son was very curious to know by what means this was done, and the old man promised to teach him, if he had courage to learn it; but he desisted at the decisive moment, frightened by terrible apparitions.' 'Well,' said I, 'but Charles, I suppose, told you in what way to set about it.' 'O yes,' said he, 'you must gain possession of a *host* already consecrated for the holy communion. With *this*, and a gun loaded with ball, *you repair, on the night of Christmas Eve, to the forest, nail the host to a tree*, go back a little distance from it, and, with a loud voice, *renounce the belief in the blessed Trinity.* Hereupon *you fire at the host*, and this done, *you will find upon it three drops of blood*; these you wipe off with paper, and then make a hole in any part of the stock of the gun, put the paper in, and close it up again. When all these ceremonies have been performed, *every ball fired from this piece is sure to hit whatever the owner pleases.*'

"I expressed my surprise that any one could believe such absurd stuff, but Ulrick *persisted* in his assertion that it was true. 'For,' continued he, 'Charles contrived to procure a *host*, and went out into the forest with the old man, on the night of Christmas Eve. *According to his direction he nailed the host to a tree, and repeated the oath of abjuration, but when he took the aim to shoot, the trees were gone, and he saw our Saviour nailed to the cross, and innumerable frightful infernal shapes dancing about him, on which he threw down his gun, and ran away.*'"

Captain Forster declares, that he at first considered this tale as a fiction, but some time afterwards he joined the battalion where *Charles*, 'the young forester' before mentioned, was a serjeant. After some conversation with him, the captain related what he had heard, and was struck with astonishment at finding him mention every circumstance in nearly the same words, and he persisted in the *authenticity* of the statement.

FINIS.

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